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Japan, China and Manchukuo

The Kingly Way

BY

Dr. R. Endô

THE EASTERN ASIATIC SOCIETY PRESS

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JAPAN, CHINA AND MANCHUKUO

THE KINGLY WAY

By

Dr. R. ENDÔ

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TOKYO: 1933

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PREFACE

China, Japan and Manchukuo are the three great nations in the Far East, and it is a conspicuous fact that their civilizations are similar in nature one to another. Indeed, there may be wide differences between them in certain respects; but from the point of view of political and nationalistic thought, they have much in common with one another. It should be noted that the ideal of government by the so-called "Kingly Way" is a latent force at the bottom of their political life.

The three nations, however, are not at one in the fundamentals of their establishment as well as in their constitutions. As was the case with the various peoples in Europe, China was reigned over, until comparatively recently, by a succession of monarchs, whose rule was invariably that of might. She is now a republic, though her republicanism is by no means what it should be. Unlike China, Japan is a monarchy, pure and simple. And the Japanese people have over them a line of emperors unbroken genealogically for ages eternal. Then, Manchukuo is republican in her present constitution, but her government is headed by Mr. Henry Pu I, who comes of a family intimately connected with the past history

of Manchukuo, and whose status as Chief Executive is different from either that of an emperor or of a purely republican president. As the head of the newly-founded state, he holds a unique position. So, China, Japan and Manchukuo have each followed a policy all her own, in respect to the founding of the state.

On the other hand, the trio have a factor common to them all, so far as the principle of government is concerned. In China prevailed the belief in Heaven among the ancient Chinese, with the result that the idea of government by the Kingly Way came to be entertained by the scholars and statesmen. Being a special product of the early spiritual civilization of China, this idea may be said to be a form of philosophical thought. Nor was it a piece of mere imagination: it was a solid doctrine and was realized into a political fact. Again, it was a moralistic idea, and that form of government which it brought forth was entirely different in character from the rule of might by the later monarchs. It is a pity that the Chinese should have failed to stick to this idea all through. Since the race for hegemony came, the rule of right has degraded into despotism; and the republican form of government they now boast of in China is an empty name.

As for the Japanese empire, its founders were sun-worshippers. As such, it was their principle to reign over the people with brightness, fairness and

straightforwardness, which were, in their eyes, among the qualities of the sun. Thus, their rulership was practically the same as the "Kingly Way," and all their successors have kept to this principle in ruling the empire. With us, therefore, government means something philosophical, something idealistic. And it is one of our ideals to see this significance fully exhibited.

Among the Manchurians, there is no such thing as sun-worship that I know of, and yet they have a political ideal similar to ours. They want to make Manchukuo a land where the Kingly Way prevails. Time will show whether this ideal of theirs can be realized or not; but it must be said that Manchukuo bears the stamp of Orientalism in that she stands for government by the Kingly Way.

Such government once prevailed in ancient China, as I have said; but to-day it remains only as an idea in the minds of some thinkers. In Japan, it has been the aim of the rulers from antiquity down to the present; while, in Manchukuo, it has to be realized in future. If China has her belief in Heaven, Japan has her sun-worship; but Manchukuo boasts nothing of the kind.

However, from what has been said, it may be seen that these three Oriental nations have something in common with one another. And with the object of bringing out that 'something' in full relief I have

written these pages. It should be remembered that the 20 million people of Korea are also capable of understanding the idea of the Kingly Way, a politico-philosophical idea peculiar to the Mongoloid race. If this humble booklet serves the purpose of elucidating the spirit of Orientalism even a little, the author's labour will not have been wasted.

Preparatory to writing Book First, the author saw an English friend, with whom he discussed things Japanese and found that this Englishman agreed with him on all points. So it occurred to him that he might publish the Chapters on Japan as from the pen of a foreign observer, which he did. Hence, the use of such expressions as "We Westerners."

The author finds to his regret that the present book leaves something to be desired, and he expects to make some revisions in a second edition.

In conclusion, I have the pleasant duty of thanking Mr. T. S. for the thoroughness with which he has been good enough to read the proofs.

R. ENDÔ.

Tôkyô, May, 1933.

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BOOK FIRST
JAPAN

CHAPTER I

SOME CONSIDERATIONS ON JAPANESE NATIONAL LIFE

§ 1. The Japanese Racially Unprejudiced.— When we foreigners arrive in Japan and come in contact with the first lot of Japanese, we somehow feel that we have got among a race of senseless and light-hearted people, quite susceptible to outside influence. This first impression of ours, however, does not last long.

As we mingle with them more and more, it gradually dawns upon our mind that they have something indomitable at the root of their character, that they are a people, rational, justice-loving and strong in morality. So, you never feel uneasy while living among them; you can travel with safety anywhere in their country. I have once read in the papers that a foreign woman was attacked by a native, but you must remember that such an incident is very rare in Japan. The woman in question was attacked not because she was a foreigner, but simply because she happened to

run up against the ruffian. No matter where you may go in the Land of *Bushido*, you will be able to enjoy a peaceful life. You may take up a solitary cottage, say, among the foothills of Mt. Fuji, without exposing yourself to any danger. Indeed, there are burglars in Japan, too, and they may break into your house. But not that you become their victim for the particular reason that you are a foreigner. I think this fact is very interesting as an index of Japanese character. No peoples are more free from racial prejudice than the Japanese and they do not discriminate between foreigners and their fellow-countrymen. However you may conflict with them, they will not resent you, once an amicable settlement is arrived at. A case in point is the attitude of Japanese policemen towards you. You are never discriminated against by these officers of the law, who will give you a fair hearing and will not fail to protect you if justice demands to do so. Such may seem weakness of character in the eyes of Westerners. In dealing with foreigners, we are generally actuated by racial or national prejudice. When we dispute with another nation about some question, we are apt to back up the standpoint of our own representative even if we know that it is untenable. As if it were an act of patriotism! To my thinking, this is not the case with the Japanese. They are quite unbiassed when it comes to the question of distinguishing what is right

from what is not. After many years' residence in Japan, I have come to consider them as a very good people to mingle with. In the pre-Restoration days, when our forefathers came to live in Yedo (former name for Tokio) or Hakodate, it is said that there have been much prejudice against foreigners in this country. The story goes how people here considered them as barbarians on the level with the brutes. Tokugawa-Nariaki, Lord of Mito clan, was one of the greatest *daimios* in the last days of Japanese feudalism, and as such, he exerted no small influence on the foreign policy of the Shogunate Government. Sorry to say, he was a bigoted exclusionist. According to him, to allow Westerners to walk the streets of Yedo was to violate the sanctity of the state. The Lord of Mito and his followers treated foreigners as if they had been as many cats or dogs. But when once the people understood the superiority of western civilisation, there arose a general tendency among them towards respecting the Westerners—a tendency which has continued for more than a half century since the fall of the Shogunate régime. An interesting episode I know is indicative of this attitude of the average Japanese. Our forefathers found the food called miso-shiru taken by the natives at breakfast to be dirty and unsanitary. They told so to their Japanese friends, who at once discontinued to take it. Later, however, our fathers investigated the dietical value

of miso-shiru and became aware of its highly nutritious nature. Here was excellent soup. Every Japanese ought to take it, they said. So, their friends again came to have this article of diet. I might tell you several more episodes just like this. In short, the Japanese were receptive of our ideas because they adored the Westerners. For similar reasons, they employed the westerners as technical advisers, professors and teachers. In some schools, high salaries were paid to mere sailors, whom they picked up as teachers of English. It was after the Sino-Japanese and Russo-Japanese Wars that the Japanese attitude towards the Westerners began to change, and the tendency has been growing in the past quarter-century. During the period, Japan has made great progress in the various departments of her national life. Her navy and army are now very powerful; her scientific and industrial achievements compare favourably with those of other civilized nations. In cultural development, Japan stands on a level with the best of them. Such being the case, it is only natural that the Japanese people should have ceased to idealize their western neighbors. If they think that there is something to learn from us, they will surely look upon us as superiors, so far as that something is concerned, and not fail to adopt it from us. Just because they have reasons to think that there is nothing to learn from us, their respect for us has ceased to exist.

The Japanese are a very clear-headed people, so that they are not hindered by any racial prejudice from recognizing other nations' superiority. This is not so with the Europeans. We never idealize foreigners as the Japanese do, even though we know that they are superior to us in some respects. Here is one of our strong points. But the attitude taken by the Japanese towards foreigners perhaps reflects their ingeneousness. And this trait of theirs is shown in various phases of Japanese life—a factor which contributes largely to the making of the atmosphere of the community what it is.

2. **The Japanese Customs quite different from Those of Europe.**—We Europeans find things Japanese extremely different from ours. Take the concert for instance. With us, it is quite a gay affair, the colourful effect of the performance on various instruments contributing much to the atmosphere. But if you go to a Japanese concert to look for gayety, you will be disappointed. For nothing like our orchestral music is given there, the Koto or Samisen being played by a single or a few person uncapable of such a thing. The tone of these instruments is clear and melodious enough, and yet we wonder why our Japanese friends can be made gay by this. They would tell you, however, that they find themselves enchanted while they sit down still and listen to the exquisite notes produced by the strings. And no audience is

so still as that of a Japanese concert; hardly a whisper is heard among the ladies, who are all very fond of their native music and fully aware of the fact that it cannot be appreciated as it should unless they are very attentive. A clear, silvery melody caught in the stillness of a well-behaved auditorium seems to give no small enjoyment to the Japanese music-lover.

This difference between the Japanese and Western attitudes may be seen in many other things. For instance, in the eyes of the average Japanese, our stage dance is a mere display of acrobatic skill. The Western dancer jumps and bounds on the boards, that's all. They would consider it no better than your school gymnastics in Japan. What is the Japanese dance like, then? They would tell you that it is something more artistic than gymnastics. It is an extremely graceful affair performed with your loose-sleeved, long-skirted kimono on. Every movement of limbs, every pose of the body has its symbolic meaning. It may represent a girl doing her hairs looking in a mirror, or a samurai drawing his bow, or a traveller footing it along a retired road. These and other things of Japanese life are represented by the figures and poses, which find expression in very soft and smooth lines. It is true, their exact meanings may not be clear to Japanese themselves, but they can enjoy the beauty of them well enough. To many of them its Western counterpart is simply worthless;

no wonder that they should regard the latter as a sort of gymnastics. They find no aesthetic value in those exercises of the gymnasium which are meant for the development of the muscular system. In their eyes, it is the same with the Western stage dance. They are even inclined to consider it savage. Take the drama for another instance. Ours is a realistic expression of actual life, while theirs lay stress on conventionality. So we find a Japanese dance rather tedious, when we see it for the first time; but as we get accustomed to it, we begin to appreciate the beauty of it.

I have once seen what they call "No" in Japan, or a No dance as we term it. As the name suggests, it is a sort of dance. It was very popular among the warriors of old Japan, and still has a good number of fans among the middle and upper classes. The name "No dance" is somewhat misleading, for it is performed in an extremely refined and courtly manner.

To my thinking, it is in such things as these that the difference of character between the Japanese and the Westerners markedly manifests itself. In the opinion of the average Japanese, we Europeans are simply energetic but lacking in grace and courtliness. To us, he seems shy and gloomy. But the Japanese thinkers will claim that the peculiar 'flavour' of their national character may be found in what we take to

be their weak points. And they say that few Europeans can appreciate this 'flavour'. The Japanese young ladies are clad in long-sleeved Kimono and have their sashes tied grotesquely on their backs. They walk intoedly and slowly; they will not open their mouths wide when they laugh; they will sit still and talk little when they find themselves in the parlours of their friends' houses. Of all European girls, those of the English aristocracy are nearest akin to the Japanese girls. So, it may be said that they are aristocratic in their manner. In recent years, however, they have come to be Europeanized to a certain extent. Many of them are now found out of doors, clad in European styled dress and walking as briskly as their Western sisters do. And some of them are quite as modernistic as the flappers of London or New York. Needless to say, such does not fit into the old Japanese tradition, and the more thoughtful educationalists in Japan are rather pessimistic as to the future development of this tendency among the gentle sex. The Japanese women have long been known as good housewives and devoted helpmates for their husbands. In the past quarter of a century, however, there has been introduced into the country the Western idea of the equality of man and woman, which has caused the destruction of some Japanese homes.

§ 3. Why Brave in Battle?—Why, then, do these

shy and gloomy people make brave soldiers in battle? The answer may be found in such Japanese traits as loyalty and sentimentalism; and the sentimental nature of the Japanese comes out clearest when they are actuated by their moral sense. It is said of them that they will set their lives at nothing in the cause of justice. On this point, the famous play *Chushin Gura* (or "The Forty-seven Ronins") is very illuminative. It is the dramatization of a series of events that took place in the feudal Japan about 300 years ago. There was a feudal lord, Asano by name, whose estate yielded 53,000 *koku* of rice. It so happened that, when he was staying in Yedo, the Shogunate government was busy making preparations for the reception of an Imperial messenger expected from Kyoto. The chief of the reception committee was Kira-Kozuke-no-suke. Well, this Kira was a man of great avarice. Under him, a number of feudal lords were to serve on the committee, and Asano was one of these. In order to fulfil their official duties, they had to keep in the good graces of their chief, and for that purpose, most of them were clever enough to bribe him. The avaricious chief had the face to show favouritism by treating these bribers with kindness, while using the others ill. And he was especially hard on the poor, honest Asano, and one day he put an affront upon him in public. This drove him to mad anger, so much so that he

drew his sword and cut at his chief in a corridor in the Shogun's palace where they had met. This act of Asano's was a grave offence against the laws of the Shogunate; so as a punishment for it, his feudal estate was confiscated and he himself was condemed to hara-kiri. At last the hour had come, and everything was ready for the ceremony, for ceremony it was, of falling upon his own sword. But the poor lord must have the last look at the face of Oishi Yoshio, his principal retainer. Sword in hand, and the assisting man at his elbow, he was waiting for Oishi to arrive; and he was not disappointed, for Oishi appeared before his lord in the nick of time. He had travelled over the hundreds of miles from Akao to Yedo, no easy journey in those days of the sedan-chair and courier. And when he was about to die, Asano expressed his great regret to his retainer that he should have failed to put Kira to death. Upon this, the faithful Oishi gave his word that his lord should be avenged by any means. Afterwards, he picked up 46 men from among his fellow-retainers, and formed them into a secret league against Kira, which he led with adamant will and great prudence. At length, he and his men succeded in surprising Kira's residence and beheading their dearest enemy. The story of this wonderful vendetta has been told and retold among the Japanese, while it was dramatized into a play under the title of the *Chushin Gura*,

which has been on stage with great success in various parts of the country. The forty seven *ronins* lie buried in the graveyard of the Sengakuji, near Shinagawa, Tokyo. It is now one of the places of interest in the capital and daily attracts a good many visitors, and it is a fact which manifests how highly the virtue of loyalty is esteemed by the Japanese people. They are moved to tears on reading or hearing the story of those faithful and brave retainers.

There is another fact throwing light on the spirit and character of the Japanese. The Emperor Meiji was perhaps the most illustrious ruler in Japan. He was enrolled among the gods, and a grand shrine was dedicated to his memory. The Meiji Shingu, with its large and well-kept gardens, is the Mecca of pilgrims from all quarters of the land of Bushido. Especially, from the night of Dec. 31 to the early morning of the New Year's Day, the Shrine is visited by a great number of men and women who move along in a long string through the sacred grounds. To my thinking, the foundations of the nation are secure as long as this temple dedicated to the Emperor Meiji attracts so many native visitors. For the fact shows that the spirit of loyalty still burns in the breasts of all the Japanese. After all, this wonderful people, who are musical enough to enjoy the clear, soft notes of the *koto* and *samisen*, are able to work themselves up into fanaticism, when it comes to the question of

serving their state and emperor. And that is why they make brave soldiers in battle. Let us try to describe more clearly this state of matters in Japan.

§ 4. Clan System and Loyalty to the Emperor.— Japan is a monarchy ruled over by a line of emperors "unbroken for ages eternal," and perhaps the most significant feature of Japanese monarchism is that none of the emperors has risen from among the people, all of them being descendants from the founder of the empire, who reigned as such from the beginning. It was of his own free will that he came to occupy these islands called Japan. According to our Western point of view, this first emperor was no other than a general who came to the islands at the head of an army and conquered the aborigines. So the native tradition says that the state was founded on military power, but an interesting belief has been handed down among the Japanese people. It is believed that there existed blood-relationship between the emperor, who was a general, and the men under his command, who were his subjects. Not only those warriors, but all other people reigned over by the first emperor were his kinsfolk, as the tradition goes. In short, here was a clan system. The chief of the clan was the emperor, while the other members were the kinsfolk under him. On various occasions during his Eastern Expedition, Jimmu Tenno accosted his warriors "Iza Kotachi yo!" ("Kotachi" means "My

sons," namely, the people of the clan.) There were quite a number of clans in ancient Japan, and the central one was the one with the emperor as chief. According to Japanese historical tradition, all the clans branched out, directly or indirectly, from the Imperial clan.

Well, a clan is a family on a large scale. About the time when the clan system became extinct, the familly system came into existence. To put it other way, the clans died out almost simultaneously with the rise of the families. Every one of those families was exactly like the present day family, which consists of parents and their children. The latter are expected to have respect for the former, and the reationship between the senior and junior members is essentially ethical. In other words, the family is built on ethical foundations. And as a clan is a family on a gigantic scale, the Japanese nation may be considered as a big family and the Emperor as father of the people. In fact, every right-minded Japanese feels so. He thinks it an ethical virtue. The Japanese scholars emphasize this point, saying that Japan is a state founded on morality. According to them, there are three classes of states, namely, (1) those founded on social contract, (2) those founded on compulsion, and (3) those founded on morality. Japan belongs to the third class. They might well boast of the ethical character of their state, for their loyalty to the Em-

peror is quite intense. This virtue is at the very root of the national polity. The Japanese will catch the word "Tenno" (the Emperor) even in their sleep. They are always ready to die for the Emperor's sake; they are moved to tears when they are told praiseworthy anecdotes showing how their compatriots are intense in their loyalty to the Mikado: I myself have once seen an old Japanese scholar moved like this while engaged in a talk with me.

A Chinese saying has it that filial piety is the source of all virtues. In Japan, as in China, great stress is laid on this fundamental virtue, and there is, indeed, no home in the country which is not awake to its importance. Consequently, the conception of the "Tenno" is deeply implanted in the minds of all Japanese. What represents the Imperial will readily finds its way into the hearts of the 70,000,000 people; government orders sanctioned by the Emperor are obeyed, not because of the compulsion that is behind them, but because of the embodyment of his august will. And that is why the Japanese nation is unified to perfection. My experiences as a traveller in Japan tell me that nothing is so punctual as Japanese trains. Even in Germany, where life goes on like clock-work, trains are not on scheduled time. Russia is notorious for the non-observance of the time-table. France is not good, too. But when I travelled along in the United States, I found the departures and arrivals of

trains very punctual. The American railways simply cannot afford to disregard their time-tables, for the travelling public would bring a law-suit against them if they were not observant of schedule time. This is not so with the Japanese. No action has ever been instituted against the railway authorities on such ground; only, they make a point of observing their time-table. Since they have published it, they ought to have a regard for it. Otherwise it would become impossible to keep public order. And if you fail to keep public order, you have defied the wishes of your Emperor. This is the way the Japanese think, and this is the reason why railway trains are punctual in Japan. The Japanese police officers are said to be peerless in the world for their impartiality and incorruptibleness. Their American colleagues are by no means a proof against corruption, and the worst of them will even pilfer oranges from fruit-shops. Such is not the case with Japanese officers. If any of them does that kind of things, it will give rise to a public scandal. Why, then, is this so? The Japanese students will again tell you that *Bushido* has made these officers what they are. But then *Bushido* itself lays great stress on loyalty to the Tenno. The Japanese police officers hold themselves responsible to the Emperor, and refrain from doing unjust things, for they feel they could not expiate themselves before the Mikado if they did not. Similar things may be said

of street-car conductors. In Germany they take bribes of ten or five cents from those passengers who wish to be directed to some destination. Unless bribed, they will not condescend to tell them the way. Japanese conductors, however, are kind enough to serve their passengers, without taking any such remuneration. Only, they know little or no English, and I have often found it very hard to make myself understood to them. But to them few of us speak Japanese, so that we cannot blame Japanese conductors in this respect. Again, government officials do not take commissions in Japan. Since they are paid salaries every month for their services, they are not supposed to take any other remunerations, even if they are obliged to do such things in the interest of those who pay them. And it would be an act unloyal to their Emperor. With the Japanese, the word "Tenno" is equivalent to "Godhead". They are actuated to do just things by their own conception of "Tenno".

Thus, the term "Tenno" represents a very important motivation. Moreover, there are various traditional ideas that go to make the Tenno a mysterical existence. From Jimmu Tenno downwards, no emperors who have ascended the throne have ever done wrong, according to the history of the people. It is conceived that the Tenno is the son of the Sun-Goddess and that the Imperial line traces itself back infinitely. In fact, no family-tree is so old as that of the Japanese

emperors.

§ 5. Sun-worship.—The present emperor of Japan is the 124th, counting from Jimmu Tenno who was the first of the Imperial line and who laid the foundations of the state. With Jimmu Tenno began Japanese political history; before his reign was the Age of the Gods, or the Mythological Age, extending over a very long period. According to the "Kojiki", the oldest annals of Japan, the god who was born in the beginning when the heaven and earth became separated was Ama-no Minakanushi-no-Kami. Then came seven gods in succession, whose names are given in our annals. These gods were born as such and went through their respective reigns as such. According to the "Nihon Shoki", another chronicle handed down from olden times, they were created by the male principle only, a statement evidently founded on a folklore from the patronymic age. Afterwards, a number of gods and goddesses in couples were born, the last couple being Izanagi-no-Mikoto and Izanami-no-Mikoto. Japanese mythology credits these two deities with great activities. They it was that created the realm of Japan, and to them was born Amaterasu-O-Mikami, the Sun-Goddess. Mythologically, she is said to have lived at Takamagahara. But what was this Takamagahara? Students of the Japanese myths are divided on the question. Some say it is the Heavens; other say that it is the metropolis

of the Heavens. The modern investigators are, however, more scientific. They locate Takamagahara somewhere to the north of India, or in the South Seas, or even in some parts of the Japanese Empire. Ama-terasu-O-Mikami holds a peculiar position in Japanese mythology. One of her brothers was Susano-no-Mikoto, who did wrong and incurred the displeasure of his sister-goddess. Then, the latter concealed herself in a cave, and behold, the utter darkness fell over the world! It made myriads of minor deities very unhappy. So they held a meeting in order to discuss the question of dealing with the situation. Finally, measures were taken to appease the anger of the Goddess. A cock was made to crow and report the dawn; bushes of Sakaki with paper hanging were placed before the entrance of the cave as a token of offerings; a dance was performed by a deity to the sacred music. The goddess, appeased a little, peeped from behind a boulder blockading the mouth of the cave, when Tachikarao-no-Mikoto, a deity of Herculean strength, removed the rock out of the way. So the world became light again. Well, what is the significance of this myth? According to some students, Ama-terasu-O-Mikami represtents the sun, and Susano-no-Mikoto a storm. And this is a mythological representation of the meteorological fact that a storm darkens the surroundings of a place but soon it passes away and the sun breaks through the

clouds. There are also myths relating how Amaterasu-O-Mikami weaved and how she ploughed rice-ponds. These may be considered as representing the real life in the prehistoric times. Amaterasu-O-Mikami herself lived at Takamagahara, but her beloved grandson did she send down to Oyashima, or the Japanese islands, when she addressed herself to him like this; "Go, Our grandson, and reign over those islands. For they are destined to be reigned over by Our descendants. We pray that the Imperial throne may be as permanent as heaven and earth." This message was a prophecy on the future of Japanese Empire. And the fifth in descent from Ama-terasu-O-Mikami was Jimmu Tenno, the first of the Imperial line.

As may be seen from the above, Ama-terasu-O-Mikami holds a peculiar position in Japanese mythology. Moreover, the fact that she is the Sun-Goddess is deeply impressed on Japanese mind; and it makes the people bright and optimistic. Doubtless, the existence of the goddess was an important motive power in the formation of Japanese spirit. On the other hand, that prophetic message given by the goddess laid the foundations of the national polity.

Under the circumstances it is only natural that the Japanese should have taken to ancestor-worship. The Great Shrine of Ise is sacred to Amaterasu-O-Mikami, and nothing is so sacred as it in the eyes

of the people. The Mikado himself often pays respect to the Shrine, where he reports to the Goddess on the most important affairs of the state. So, the qualities of the Sun, such as brightness, redness and pureness, are deeply impressed on Japanese mind. The qualities of the sun also represent the mental attitude of the Emperor towards his subjects. To my thinking, they were an important factor in building up Japanese character. Sun-worship has prevailed in many countries, but it is the Japanese only that have utilized it ethico-politically. They have derived much benefit from it.

§ 6. **The Three Sacred Treasures.**—When she despatched her grandson, Ninigi-no-Mikoto to Oyashima or the Japanese islands, Ama-terasu-O-Mikami gave him the Mirror, the Bead-necklace and the Sword. These three, too, have their moral significance, according to the Japanese scholars. As the Japanese people learned to moralize the attributes of the Sun-goddess, so they also moralized the three sacred treasures. And this was very beneficial to their national life. The development of a nation is just like that of a child. Those who are destined to grow up mentally will take nutriment necessary for their mental development, while those who are not will take no "food" or bad "food". Whether a child develops well or not, is a matter of innate capacity; and this is not governed by external factors. Thus

some children, though born poor, may take good mental nourishments from their own environments; while others may suffer from lack of nutrition because they do not know how to take it. This holds good with nations. And it must be said that the Japanese were destined to develop from the beginning. That they should have moralized the myth of Ama-terasu-O-Mikami and also the sacred treasures of the Imperial court is a very significant fact.

The Mirror, which reflects the images of things, represents wisdom; the Sword stands for courage, the Bead-necklace suggests grace because of its beautiful lustre. It may be said that the three holy treasures represent wisdom, benevolence and courage, the trinity of virtues much spoken of among the Chinese moral philosophers. Translated into the terms of psychology they signify intellect, emotion and volition.

Such ethical interpretation of the Imperial treasures was made by a comparatively modern scholar, but the fact that it came to prevail with the people shows that it gave expression to their general sentiment. Sociologically speaking, the three sacred treasures must have been chosen from among those utensils which were spontaneously developed in that cultural stage attained by the people at that time; but the fact that such treasures were subjected to an ethical interpretation proves, it seems to me, that the ancient Japanese had in them the makings of a great

nation.

These holy treasures are kept by the Emperors as an emblem of his having acceded to the throne, and nothing is so respectable as they are in this country. They are held as sacred as the gods. There is a Japanese law prescribing a severe punishment for sacrilege against them. The Mirror occupies a place of honour in the Great Shrine at Ise, while the Sword is enshrined at the Outer Temple. As for the Bead-necklace, it is kept in the Imperial palace. Relative to these sacred treasures, various historical researches have been made by Japanese scholars, but space does not permit us to deal with them here.

From our Western standpoint, the respect paid by the Japanese for the Three Sacred Treasures seems to have a religious significance; but it may not be so to the Japanese themselves. To them, these treasures must be the most important and venerable articles handed down from their ancestors. Seeing that Ama-terasu-O-Mikami said, "Lookest thou in this sacred mirror as if at mine face," it must be a very precious and important thing in the Japanese eyes. So, it becomes a great duty incumbent upon them to take care of the treasures. However, instead of taking care of them directly, they do so indirectly through the Emperor, whom they serve with loyalty. Theoretically, they ought to look after them personally, but in practice they obey the will of the Emperor

and serve him by way of doing their duty by the sacred treasures.

Almost every nation has its holy treasures handed down from olden times. In China, a tripod kettle is said to have been held sacred by a line of emperors. The Hebrews and the pre-war Germans also were in possession of such treasures. But the fact that the number of the Japanese sacred treasure is three is most interesting. They may be considered as representing wisdom, emotion and volition; again, they may be taken as emblematic of coolness, ardour and sharpness; those may be considered as the three virtues of the sun, being thus the sun-worship and the three godly treasures unified in their ethical meaning. The wisdom means the brilliancy, courage pureness, and grace warmness. In short, these three treasures represent an important factor in Japanese moral life. Thus, what seems to be religious in our Western eyes is, in every sense, ethical to the Japanese people. Hence, a severe punishment provided for in the Japanese penal code for sacrilegious speech and action against the Imperial treasures.

§ 7. **Japan a Moralistic State.**—The Japanese term "Kokutai" has no equivalent in the European languages. It was originally of Chinese coinage, and borrowed by the Japanese. Literally it means "national physique." It goes without saying that a state must have its head. Well, the head may be the pos-

sessor of the highest power in the state, or may have been elected by the people who are invested with that highest power. Thus we have two classes of national constitution, i.e. monarchical and democratic. The Japanese are fond of using these terms, though we need not discriminate between the two. For all the nations in Europe are essentially democratic. Indeed, there are monarchies, but they are nothing but temporary phenomena. No monarch in Europe boasts of a lineage unbroken for more than ten centuries. Even though a European state were reigned over by a monarch of such lineage, it is not proper to call it a monarchical constitution, in the strict sense of the term. And this holds good in the case of China. China is now a republic and calls herself "Chuka Minkoku." But in the past the country was reigned over by emperors. Was her national constitution monarchical, then? Not quite so. For the idea that a monarch owes his existence to the people was there always. When Mencius, the great sage, said, "The people are to be made much of," perhaps he had the democratic government in view. So, the Japanese idea of the monarchical constitution becomes rather vague when applied to the Chinese regime in the past.

Our conception of national polity is much like that of the Chinese. Even though a state is reigned over by a monarch, its constitution is not necessarily monarchical. However, the Empire of Japan is of a

constitution quite different from either European or Chinese monarchism. For one thing, the Japanese emperor comes of an Imperial line unbroken from the very beginning of the foundation of the state. Only Japan and Abyssinia can boast of such imperial lineage; but in the case of the latter we have some doubts as to the continuity of her line of sovereigns. In Japan, however, the Imperial geneology has been unbroken from the beginning of the world. The Japanese people look upon their Emperor as if he were a god; in fact, they call him "Akitsu-Mikami" or "a visible god." Their mental attitude towards their Emperor is almost inconceivable to the outsiders. For the Mikado is descended from the founder of the Japanese state; and there were the sovereign and the people from the beginning. The sovereign (called Tenno in Japanese) was, so to speak, the trunk of a tree, while the people were its branches. The former was the central figure of the political life of the nation. Thus, they captured Oyashima or the Japanese islands, led by their Emperor; their Eastern Expedition was made under the leadership of Jimmu Tenno. Moreover, the Japanese emperor is the patriarch of a great family comprising all the nation. Hence the Japanese saying: "Sovereign and subject formally, but father and son really." The Tenno and the Japanese state correlate to each other; each cannot exist apart from the other. Such is not the case

with China and European countries, where the monarch is not indispensable to the state. Therefore, from the Japanese standpoint, the monarchism as understood in Europe or China must be a compromise betwen monarchical and democratic constitutions. To put it in the same category as the monarchism in Japan is a case of mental confusion.

Japan presents herself as the most typical specimen of monarchism, as it is so called by her publicists. On the other hand, states may be classified by another standard. Some states are governed by oppression, by the caprices of an individual despot, without according to the provisions of the constitution and again, others are governed in accordance with the constitution made by the people. The United States and France are two typical examples of their class. These may be called contractual or legalistic states, in contradistinction to the other class of states which are those of despotism. But that is not all. We come across the term *kingdom* in Homer. What is it? Sociologically, it is a clan, or a body of kinsfolk. And Japan is this sort of state on a gigantic scale. So, when they say that the Emperor of Japan has never done wrong, it is as much as to say that a parent has never done wrong towards his children. For the relationship of sovereign and subjects stands on ethical, but not political foundations. Such a state may be called a moralistic state.

So, after all, there are three classes of state—namely, despotic, moralistic and legalistic (or contractual). As for moralistic states, it is now hardly possible for them to exist on the surface of the globe, and Japan is an exception to the rule. For this reason, too, she must be regarded as a peculiar existence.

§ 8. **The Custom of Sokue.**—There also prevails an interesting custom among the Japanese. It is called "Sokue" in their language and literally it means "touch impurities." For instance, he who has recently had his parent or child die is considered as having "touched impurities" and disabled from offering worship to the gods. He must refrain from doing so for a certain period. And if another family receives a visit from such persons, all its members also get "defiled" and disabled from conducting Shintoistic services. He who has seen an animal die is also a "defiled person." Originally this "Sokue" was a sort of taboo. As such it was strictly observed in olden times, though it has already lost its force. The custom itself, however, still remains among the people; only it is not called "Sokue" popularly. He whose parent has died desists for a year from offering worship to the ancestral gods. He just desists from doing so. A person in mouring is cheerless and full of sorrows. He would make others gloomy if he made his appearance before them; so he must refrain from going out of doors. Likewise, a man in dirty clothes has to

desist from appearing in public, because he would cause others displeasure. But in old-time Japan, they seem to have laid too much stress on such matters. Even to-day it is customary for a person in mournng to absent himself from office for a period. If he does not do so, he will be blamed as a man who has no etiquette. For he who has had his wife or child die is a "defiled" person, according to the custom of "Sokue." In our Western eyes, this is rather funny. We do not think ourselves defiled even if we have seen a dead person. Is it not our belief that the departed souls join God in Heaven? But the idea that a dead person defiles the living with impurities is still prevalent among the Japanese of to-day. Celebrating the New Year is one of the most important functions to them, and yet they will omit it if in mourning. They will even desist from paying calls.

It may interest you to know that the Japanese believe impurities stick to their persons. For one thing, man is defiled with sins. In June and December, every year, the rite of O-harai or purification is conducted at the Shinto shrines throughout the country. Previous to the date, the protege of every tutelary deity are furnished with *katashiro* (or pieces of paper cut out into human figures). With these they rub their persons, and get expurgated of all their impurities, which the papers have absorbed. Then they take them to the shrine, where the priests collect

the *katashiro* papers and get them ready to be cast away on the river. This rite of purification is conducted with much formality, but we refrain from giving a detailed account of it here.

According to the Shintoistic philosophy, all men are defiled with impurities, so it would seem that they are disabled to make their appearance in the temple-court, but in practice they are allowed to do so, provided that they have not met the death of a person. Some persons, however, may desist from doing so, obeying the dictates of their conscience.

We have seen that the Japanese abhor the idea of being defiled with impurities. They have a strong passion for anything that is pure and clean. They love the purity of heart as well as the cleanliness of person. And this is indicative of the mentality of the average Japanese. Just where they got this habit we cannot tell for certain. It may have been acquired by their ancestors in the south. In a hot country in the south, one can take good care of oneself in matters of cleanliness. In India the natives habitually clean their persons through bathing in the Ganges. The Jews perhaps had a similar custom. So some students have suggested the similarity between those two nations.

§ 9. Japanese Pronunciation.—One of the signs indicative of Japanese mind is their pronunciation. Motoori-Norinaga, the famous scholar of classics in

the Tokugawa Period, has it that Japanese syllabary contains no such contracted sounds as "Choo" "kyuh," etc., with which abound the Chinese and the Hindoo speeches. He says that such are sounds peculiar to birds and beasts. Indeed, vowels are made much use of in the native language. Japanese syllabary consists of fifty syllables, everyone of which contains a vowel as may be seen from the following table:—

Romanized Japanese Syllabary

a	i	u	e	o
ka	ki	ku	ke	ko
sa	shi	su	se	so
ta	chi	tsu	te	to
na	ni	nu	ne	no
ha	hi	fu	he	ho
ma	mi	mu	me	mo
ya	yi	yu	ye	yo
ra	ri	ru	re	ro
wa	wi	wu	we	wo

Besides, they have a sound like "n" in the English words "on," "can" "ten", etc.. Again, the four series of sounds with "k," "s," "t," and "h" have, every one of them, a voiced sound corresponding to it. Those in the "h" series have also their semi-voiced counterparts. One of the peculiar features of Japanese syllabary is that every member of it is a combination of a consonant and a vowel. In the German speech,

a combination of consonants as "sch" is not seldom heard, but never in Japanese. Your Japanese phoneticians point out this fact and say that their pronunciation is the purest and most correct. But phonetics teaches us that such a pronunciation is a phenomenon common to peoples inhabiting warm countries. So, Italian somewhat resembles Japanese in this respect, Sanscrit, too, contains a great deal of words whose syllables end with vowels, though it has, unlike Japanese, many a word in which consonants occur in succession. Hebrew is much like Japanese so far as syllabification is concerned. Anyhow, the fact that such is Japanese pronunciation seems to indicate some qualities of Japanese character. Is it not indicative of the characteristic artlessness, frankness and easiness?

§ 10. Japanese Shrines.—The Shinto shrine is an institution peculiar to Japan, and therefore the customs centering on it are of great interest to us as an index to Japanese racial psychology.

When we associate with Japanese friends, we are struck with one thing, and that is their being particular about cleanliness. For one thing, they are very fond of taking a bath. Westerners seldom do so; instead of bathing, they wipe their persons with alcohol. Japanese must have a bath every day or at least every other day. If anybody has not had one, say, for more than a week, he is likely to be ridiculed

as a dirty fellow by his friends. So, public bath-houses are found everywhere in Japan. Perhaps this bath-taking habit is instrumental in keeping the Japanese people healthy.

Cleanliness, however, may mean different things with different peoples. Japanese brand Chinamen as unclean, but the latter say the same thing about the former. First, let us give a hearing to our Japanese friends. They point out several things to prove that the Chinese are an unclean people. It is customary for a company of Chinamen to eat from the same bowl at dinner. Chinese cooks will blow the nose with their fingers. And in China even restaurants are not provided with sanitary water-closets. Therefore, the Japanese say Chinamen are unclean. And so they are. But they will have their say, too. According to them, there are many unclean habits and customs among the Japanese. They sleep on the matted floor, sometimes using their cushions for pillows. This is surely an unclean habit. Again, when taking a bath, they wash the face and feet with one and the same towel. This is another unclean habit. They do not get their night-soil removed for several days in Japan, while it is customary with the Chinese to use chamber-pots and have them cleaned up every morning. But generally speaking, the Japanese are more finical in matters of cleanliness than the Chinese.

And the Japanese ideal about cleanliness may be seen from their Shintoistic customs. To begin with, your Shinto priest is dressed in white. His white robe and skirt are supposed to be innocent of dirt. Then, offerings to the gods must be clean from human impurities. For instance, a rush-mat used in the Shintoistic rites is made of *ara-gomo*, or rush growing in the recesses of a mountain. Here is an indication of the Japanese finicality about cleanliness.

The Japanese are apt to say that we Westerners are clean so far as outward appearance is concerned, but that in reality we are not so. They take our wash-stand for example, and say that it is not good to spit or gargle into the basin you wash your face in. Dirty things are drawn into the piping together with the water that washes the basin, so that from the sanitary point of view it makes no difference; but the Japanese sense of cleanliness disapproves the idea. They also point out the fact that a chamber-pot and a pitcher of milk are placed promiscuously in our bed-room, and say that we are very uncleanly in our habits. Their finicality in matters of cleanliness is almost morbid; nevertheless, it has much to do with their moral cleanliness. And here is the beauty of Japanese character.

§ 11. **Difference between the Japanese Emperor and the Monarchs of Other Countries.**—For these reasons we think that the average Japanese is very

quiet, righteous and bright-minded. Japan's national constitution is not absolutism; it is entirely different from those of other nations. The Mikado is absolutely sacred, but he is said to have never been despotic. The history of Japan written by Japanese may have been so made up as to be pleasant reading for themselves; but anyhow, the emperors who have reigned over the Japanese people seem to have been every one of them a god. They loved the people as if the latter had been their own children, and they were absolutely faultless. They were somewhat like the "Sons of Heaven" of ancient China, who are said to have reigned by Heaven's order. Such ancient sovereigns were as just and impartial as the way of Heaven; yes, it may be said that they represented the way of Heaven itself. Towards such sovereigns, nobody will have reason to feel discontented.

The emperors in the chronological list of Japanese history were all descendants in a direct line from Ama-terasu-O-Mikami and reigned over the country as the central figure of a great family-nation. They looked upon their subjects as if the latter had been their own children, and they always reigned in their interests. So, nobody ever felt discontended or harbored a grudge against them. If they misconducted the affairs of state, it was not their fault; it was the fault of their ministers.

Some of the sovereigns in our European history

tyrannized over their peoples of their own accord. They did so, because they looked upon their subjects as the conquered and had no love for them. In this respect they were like the Shoguns of Japan. The Tokugawa arose from among the people as the emperors or kings or Western countries; so they confronted and oppressed the people. This is not the case with the Japanese emperor. Instead of confronting the people, he sets himself over the people, whom he loves and protects as if they were his own children. This relationship between the sovereign and the people is, it would seem, very instrumental in making Japanese mind bright and peaceful.

9.3.19

CHAPTER II

THE MISSION OF JAPAN

§ 12. **Every Historical Nation had its Mission.** —There are, at present, 68 independent states on the surface of the globe. Although they are independent, they are co-existent with one another, so that every one of them must take the others in consideration in order to maintain its existence. For this reason, an independent state may form an alliance with another, or find itself under the binding force of other treaties.

The first state to arise in the world's history was

Egypt. Then followed Babylonia, Assyria, Phoenicia, Judea, Persia, etc.. All these were established in the west of Asia, not far from Egypt. And every one of these old nations displayed a civilization all its own.

The Egyptians made a remarkable development in religious thought. It was they who believed that after a man's death the soul would remain with the body as long as it should be kept from decay; and they mummified dead bodies in order to preserve them forever. And this belief of theirs gave rise to the custom of solemnizing tombs, as witness the great pyramids. That there appeared from among them the famous "Book of the Dead" was another proof of their highly developed religiosity. On the scientific side ,they contributed to the world's progress by their attainments in geometry, astronomy and jurisprudence. Their civilization contained much grossness and grandeur; and in these respects it may be said to harmonize with the natural surroundings of the Egyptians. With such characteristics, they maintained their national existence for centuries on the surface of the globe, and exerted an influence upon posterity as well as the neighbouring peoples. Babylonia was another ancient nation. Using the cuneiform characters which she adopted from Sumer, she left us various writings, including the code of Hammurabi. That Babylon was once in a very flourishing state may be gathered from what is written about

king Solomon in the Old Testament. To the north of Babylonia was Assyria with Nineveh as her capital. The disentombment of the great ancient city was made by certain archaeologists, and the relics excavated are reproducing before us the flower of a bygone civilization of Assyria. Phoenicia took long strides in trade and navigation; also she contributed largely to the invention of alphabet writing, and some students of phonetics think that the Phoenician-language was once the world language. After Phoenicia came Persia, which continued for ages as a very prosperous and highly cultured nation until it was coquered by Macedonia. Every one of these nations had its day in remote antiquity; some of them fell to ruin and others are now decaying. "When a work of merit is done and reputation is coming, to get out of the way is the way of Heaven." The saying seems to hold good of nations as well as individuals. It may be the decree of fate for a nation which has contributed its share to the world's progress to get out of the way, giving place to another. But when one examines the causes of the rise and fall of nations, one finds that the manner in whch the energies of the people are applied collectively has very much to do with it. If, for instance, their energies are applied exclusively to literature, or military affairs, their activities in the other departments of their national life will necessarily become slackened, and this is a way

of national decay. It seems that the ancient nations, such as those enumerated above, did not know the advantages of the all-round application of energies.

On the death of Philip of Macedonia his son Alexander succeeded to the throne and immediately soon after that he started on his Eastern Expedition. He was then a young man of twenty-four years. In undertaking the great campaign, he is said to have aimed at the harmonizing of Eastern and Western civilizations, by leading his troops into India after conquering Persia. At that time, Greece had already gone through the times of Socrates and Plato, and was on the decline, comparatively speaking. So, she was finally conquered by Macedonia. It may be interesting to note that the Macedonians were a semi-barbarous people and that Alexander the Great, rising from among such people, succeeded in establishing a great empire. In the way of culture Macedonia herself had nothing to contribute to the world; only because the great monarch was in such a position as to enable him to undertake the harmonizing of Eastern and Western civilizations, Macedonia under his rule may be said to have had that mission, which, however, was not carried through.

§ 13. Greece and Rome.—But you must remember that there came Greece before Macedonia. Greece was a country where great development was made on the intellectual side, and where everything

was put in order, so to speak, with an aesthetic idea. In order to understand the national characteristics of the Greeks, it is well to examine the characters portrayed by Homer in his great epics. Achilles, Ulysses, and others are every one of them a quick and clever man, but none of them is a man of moral influence. And these characters may be said to represent the general Greek type. Greece is a narrow country cut up into a number of provinces by mountains and rivers; naturally the people inhabiting it are small-minded, though they are quick and clever. Socrates, who is called one of the world's four great sages, laid stress on the intellect, in which respect he was quite different from Jesus Christ, who preached the gospel of love, also from Buddha and Confucius, both of whom laid stress on virtue. Again, look at the carved statues of Greek great men. They are all broad-shouldered with their bellies pulled in; and none of them come up to the oriental ideal, according to which a great man must be possessed of a full and big abdomen. For it is emblematic of magnanimity and consequently of moral influence, while the sunken abdomen shows that the possessor is clever, smart or plucky. To cite parallel instances from the animal kingdom, such beasts of prey as the tiger and lion have sunken bellies. On the other hand, those animals which are mild and slow of movement are possessed of full big abdomens. Among the oriental

peoples, mildness was, as it still is, considered as a virtue, but the Greeks did not understand why it was so. Quickness and cleverness, instead of mildness, were held in esteem by them. So, when you contemplate Ancient Greece well, you will come to recognize it as a land of the wise. And Greece stood as such in the world's history; she, so to speak, relied too much upon her intellect. But what was the outcome? A community, like an individual, cannot live by intellect alone. For intellect must go hand in hand with morality. The decline of Greece may be ascribed to various causes, but chief among them was certainly this tendency of laying too much stress on the intellect.

When Greece was going to fall, another nation was gradually rising into prominence. It was Rome. Her people are said to have been practical in nature. In the way of philosophy and literature, they owed much to the Greeks, and what suited them especially was Stoicism which emphasized the volition of man. As might have been expected, the practical-minded Romans were at their best in legal matters; they developed a fine system of laws. The so-called Roman law has laid the foundations of modern jurisprudence, and it still constitutes a subject of study for the present-day students of law.

Yet it was not that the Romans held morality in esteem. Among them prevailed various cruel customs,

one of the most notorious being that of putting culprits in a lion's cage. Of the cruelty of the individual Romans, many stories might be told, but suffice it to cite the instance of Cato. This man was cold-blooded enough to let his slaves die of starvation before his very eyes, when they became disabled for labour. He kept a fine horse for several years, yet he felt no attachment for him. And when he found the animal too old to ride, he is said to have sold him away without compunction.

Thus the Romans were men of will, but were not very strong in moral sentiment. That Rome displayed her great characteristics as a volitional community is a well-known fact.

§ 14. The Modern Nations.—Thus, these ancient nations contributed to the world's progress through their respective characteristics; it would seem that they made their appearance on the surface of the globe each with a definite mission. Anyhow, we historically contemplate what they did, and consider it as the fulfilment of their individual mission. When they had done what they had to do, they went off the stage of the history of mankind.

But the decay of a nation is not a thing to be expected. In these days of advanced human knowledge, it is not impossible that a nation may take steps so as to enable itself to flourish forever. Yet a nation has its allotted mission. In the present age of inter-

nationalism, it is interdependent with the rest as a member of the "world-family." In Europe there are Russia, Great Britain, France, Germany, Spain, Italy, and others. On the opposite side of the Atlantic are the United States and Panama. And there are several republics in South America. All these nations are co-existent and interdependent with one another in their enjoyment of peace and prosperity; and the various races of the world are distributed among these nationalities. Thus, the poor negroes are subjects of the United States, the British Empire, and others; the Hindoos are under the British rule. Generally speaking, these subject races are in the background and overshadowed by the ruling ones. In this paper, therefore, we shall have to confine ourselves to a brief consideration of the latter's characteristic activities.

As Mr. H. G. Wells says, people of to-day are coming in closer contact with one another, and the histories are going to become one. No incident occuring here can go without having an effect on the rest of the world. Such being the case, it is in the cause of civilization that every country on the surface of the globe should contribute her share to the world through making its people display their respective abilities to the full. Yet, collectively considered, each nation is not without its characteristics.

Nothing need be said here on the material side.

Let us consider the spiritual side of the question. To begin with, Germany has several characteristics; chief among them is the richness in philosophical discrimination, through which she has contributed much to the world's progress. For the German people have been quite prolific in the way of philosophical literature. The form of their thinking is peculiarly philosophical, and it is this attitude of theirs that has enabled them to lead the world in such thought. Without philosophy and discrimination, a nation, just as it is with an individual, cannot live in the true sense of the word. A nation, the richest in philosophical thought is the greatest of nations. So far as the philosophy to be treated in the so-called philosophical history is concerned, England has a comparatively little showing, and yet she is leading the world with her typical John-Bullism. As for France, her strong point lies in the brightness and lightness of her character. And America is a champion of republicanism and pacifism. Although she is reputed to have turned warlike and aggressive recently, yet she is pacifist at bottom. She remains a nation of liberalism and democratism; as such she is still destined to lead other nations. The philosophical thought of a few individuals may affect the mentality of other individuals, but has little to do with the shaping of a national destiny. In recent years Italy has come forth with her fascism, declaring that a

people cannot be ruled efficiently unless by absolutism. This fascism has formd many followers in the world; and the recent coming into prominence of Herr Hittler, the leader of the German national socialists, shows that a majority of his countrymen have supported his fascistic attitude. It is even rumoured that the military authorities in Japan have also come to incline to the Italian absolutism in their political views. Thus, a nation which would play an important role in the world's drama must have those characteristics which distingnish that nation from the others.

§ 15. Japan as a World Power.—How, then, is Japan to contribute her share to the world's progress? In what respects is she to lead the other nations? Before you can answer these questions, you must examine her national characteristics. Among the Japanese people there exists a peculiar kind of ethical thought, which may be considered as an outcome of their sun-worship. Their first motto is 'Open as the day.' So, in diplomatic negotiations, for instance, they never resort to petty devices, but take their stand openly and boldly. In this respect they are very different from the Chinese. As said elsewhere, the latter's fond practice is talking black into white or resorting to makeshifts on the sly.

The Japanese attach great importance to the three virtues, wisdom, courage, and benevolence

which they attribute to the sun, the object of their worship. The sun shines upon everything with its bright rays; and the brightness is represented by the Mirror, one of the three treasures. One of the ideals of the Japanese in their moral culture is to have a mind as bright as a stainless mirror. And they firmly believe that the just will triumph over the unjust; that temporary makeshifts will bring nothing but harm in the end.

The virtue of benevolence is also attributed to the sun, for does he not give light and heat to all things and help them grow up? And the Japanese, who have learned to train themselves mentally through abstracting such qualities of the sun, have been known from ancient times as a people always ready to stand by the weak and break the strong. Thus, no shipwrecked foreigners landed on Japanese soil have ever received ill-treatment at the hands of natives; those unfortunate persons have always been provided with food and shelter, and returned home deeply impressed with the kindness of their Japanese friends.

As for the virtue of courage which is symbolized by the sacred sword, it is also believed as attributable to the sun. You learn to hold this virtue in esteem through contemplating the intensity of the sun's heat. In the eyes of the Japanese, to show one's back to the enemy is a great disgrace; so they

never retreat in battle. Tactics may require retreating when the situation is unfavourable to you, but the followers of Bushido will not. When the Japanese laid siege to Port Arthur during the war with Russia, they had to realize the formidable power of the Russian machine-guns which caused no small casualties to them, but nevertheless they would not retreat even a step before those infernal weapons. You may call this foolishness, but if you consider it from another point of view, you will admit that it is one of the strongest points of the Japanese. Unfortunately, this trait of their national character had impressed some minds against them, and they are branded by them as a warlike people. To do them justice, it must be said that the Japanese do not like wars; that they have gone to war, because they believed they had to, just as the followers of Islam have gone to war with the enemy of their faith.

The Japanese attribute all these virtues to the sun, and believe that their national mission should be fulfilled through the development of these qualities. It is, therefore, very significant that their flag represents a rising sun. In Japan they have what may be termed 'national flag education.' They give a sort of moral education to their school-children by making use of their flag. The Japanese young are told to cultivate their morality by modelling upon the virtues of the sun. For among the Japanese is

a tradition that the sun (the sun-goddess) is their ancestor. And sun-worship has made an optimistic and peace-loving people of them. No peoples love peace more than the Japanese; only they will fight to the better end for their national existence. Great pity it is that most Europeans should not understand Japan and that some of them should look down upon this ambitious nation as if it were a dependency of China. Japan is decidedly not to be treated in such a way. She is already a great nation with a population of 80,000,000. As Sempel says, an island introduces continental civilization into itself, but may send it back to the continent; for that purpose, however, it is necessary that its population is sufficiently large; as is the case with Great Britain or Japan. To my thinking, Japan is destined to lead the world with her morality and thereby contribute largely to the general welfare of mankind.

Thanks to the moral influence of Japan, corruption will some day cease to prevail among the inhabitants of the globe; big nations wil stop invading small ones; the imperialistic malpractice of squeezing a weak and dependent people will come to an end; and this world of ours will become a veritable paradise, where all men are to live peacefully and happily on the footing of equality. It is our earnest prayer that such day will come to the world as soon as possible.

BOOK SECOND
CHINA

CHAPTER I

SOME CONSIDERATIONS ON CHINESE NATIONAL LIFE

§ 1. What Sort of a Country is China?—Perhaps no country is ever so enigmatical as China. It seems to constitute a unified state and yet it is not so in reality. Is it, then, divided into two or three states? No, it is not that. We know that the Jews are scattered throughout in Europe. The fact that the race has produced Christ has left a favourable impression on our mind, but towards the Jews themselves, many of us have no good feeling. Thus the Russians have once gone to the length of massacring them in a wholesale manner. It would seem that the Jews constitute a body, not politically, but racially. In this respect the Chinese somewhat resemble them. As a state the Chinese are very weak, though they are possessed of no small influence as a racial body.

What are, then, the racial composition of the Chinese? According to some Japanese scholars, the

Han race forms the nucleus of the Chinese community. It may be said that the history of China is the history of the Hans. But side by side with them are the Mongolians and Manchurians. At one time China was under the rule of a Mongol sovereign; at another she was reigned over by a Manchurian. But these races are far weaker numerically than the Hans. And the Chinese civilization has developed among the latter, and consequently, they think themselves a civilized people and look down upon the Mongols and Manchurians as barbarians. Again, to the west, there are the Tibetans, who have been unable to make their power felt against China. In south China found many semi-barbarous tribes. These are, however, of ethnological interest only; socially and politically, they are negligible. The Hans originally lived in Central Asia; about 2,000 B.C., or earlier than that they migrated eastward and settled on the valley of the Hoan-Ho (黃 河) as agriculturists, driving away the aboriginal people from the locality. The newcomers then gradually expanded southward, until they occupied the heart of China with a population of more than 300,000,000. In spite of so great a population, China has still room for more. For though the country is mountainous on the north, there are vast plains in the south. The climate, however, is not so mild and the soil not very fertile. Moreover, the territory is too vast to be readily brought under a

unified control, and it is very difficult for government orders to be enforced throughout the country, on account of the undeveloped state of its means of communications. Once in a while an ambitious man may arise and make an attempt at the unification of China, but he will never succeed. The local governors and people simply refrain from resisting such a movement; it is not that they place confidence in the man. So, none of those monarchs that have come up on the stage of Chinese history have succeeded in making themselves respected by all the people they claimed to rule over. In spite of these monarchical claims, the local chiefs always reigned supreme in their respective provinces.

In olden times, the domain of the Chinese empire was not so large as at present. For instance, the Yantze valley was considered as the site of a barbarous country. But the increase of population and the spread of civilization conspired to bring about the general process of Chinefication, so that the territory came to be recognized as a part of the Chinese republic.

§ 2. The Social Conditions in China—The change of dynasties is one of the features of Chinese history. The three great dynasties of the feudal period were Hsia, Yin and Chou. The last rulers of the Chou Dynasty were ousted by the Kings of Ch'in and the latter in its turn was ejected by the Han

Dynasty. Then the country was divided into three kingdoms; afterwards the north and south came to confront with each other. However, they were unified under the Sui Dynasty which was short-lived. There arose in its place T'ang; after T'ang came Sun, Yüan, Ming and Ch'ing successively. The last-named dynasty was brought to an end as a result of a civil war, and eventually the present regime was established.

You may learn more about all these dynasties, if you just take up some history of China and go through its pages; but you must study her social conditions before you can fully understand this Sphinx of the Far East. To begin with, there are her natural calamities. In China there occur such disasters as are beyond our imagination. For instance, she was visited with great floods in 1931, and its victims are said to have numbered nearly 30 million. The number is close to the population of France, and represents more than half that of Germany or Great Britain. Just think thatsuch a great number of people were suffering from the deluge! However, those who were rich enough would have boats built, moor them to some willow trees on the bank of the flooded river, and spend their time away angling, comfortably seated in their floating homes. And they would say: "If the flood goes down, there will be left fertile soil on these banks. I look forward to it

with pleasure." Such mentality is beyond our comprehension. But there is a Chinese expression, "Be contented with your lot." Surely these anglers must be contented with their lots! Chinese history tells us how Emperor Yü put a great flood under control, and some historians would identify this as the deluge that floated Noah's ark. It may be that there was a great flood in the time of the Emperor. Although such a great flood is rare, yet those in which 100,000 to 1,000,000 victims are involved take place almost every year. Under such circumstances, it is only natural that the Chinese should have learned to resign themselves to fate. Another terrible calamity is that done by swarms of locusts. They will come down upon the land by hundreds of millions, and when they come, they will make havoc of the rice-crops and vegetables for miles around. The magnitude of such swarms is also beyond our imagination. Everywhere on Japanese farms may be found standing human figures made of straw or rags. They are for purpose of scaring birds away and protecting crops from their attack. But swarms of locusts in China could hardly be kept off by human efforts. This is another factor that contributed to making the Chinese people fatalistic. And the vastness of plains in South China is a third. Those living in such a country are made to realize the greatness of Nature from experience and come to learn the wisdom of

abiding by the inevitable. Thus, a Chinese prisoner condemned to death will sing merry songs while being led through a crowd of curious people to his place of execution out in the field. And the little urchins will wait for the man to be killed so that they may have their shares of the blood. One more interesting fact about China. There are crowds of mounted bandits rampant in some part of the country, especially in the north, where they haunt the kaolian farms and attack those travellers who happen to pass by; and the government authorities will take no steps against them, regarding their prevalence inevitable. In the Chinese classics there is a story of a great robber of the name of Tao-shih, whose protege is recorded to have numbered 3,000. So, such robbers seem to have been one of the institutions of China from olden times, and her geographical conditions have something to do with it. Had China been a much smaller country, it would have been possible for the authorities to police it so as to suppress these outlaws. The development of provincialism in China is also an outcome of her geographical conditions. From ancient times China was divided into a number of "local states" possessed of a certain amount of independence and local colour. Thus, in China there developed a variety of manners and customs peculiar to the locality. Every province has its respective peculiarities, which made it hardly

possible for them to assimilate with the rest of the country. After all, unification is out of the question with the Chinese.

§ 3. The Central Ideas of Chinese Social Life.

(a) China has no common object of worship. The Chinese have no common object of worship which they must defend by any means. To the Japanese the Three Sacred Treasures are of absolute importance. So is the Imperial Throne. They will even sacrifice their lives in order to defend these. But the Chinese have no such things. Indeed, in ancient times, some dynasty has held treasures handed down from their ancestors, but such treasures were not necessarilly important to the general masses. And on account of the frequent change of dynasties, none of them could claim loyalty from the people. Up to a quarter of a century ago, the Ch'ing Dynasty reigned over China, and yet the Chinese have little respect for the descendants of Ai-hsin-Chiaolo, the founder of the dynasty; still less for those of the Ming rulers who preceded the Ch'ing. With the Chinese it is out of the question to remain loyal to any particular family. In what respects, then, is Chinese mind centralized?

(b) The superiority of the Han-race. In the first place, there is the idea of the superiority of the Han-race. This race forms the nucreus of the Chinese people. Originally it occupied Central Asia or the

territory on the upper beaches of the river Yellow, then it gradually penetrated eastward following the course of the great river and landed the banks on the lower beaches. After that, its movement turned southward. And the Chinese civilization arose from among this race. From the beginning the Han people found various other races around them, and eventually they came to think themselves the only civilized people and look down upon their neighbours as barbarians, so much so that they coined special terms respectively stigmatizing those foreign races that came in contact with them to the east, west and north. As a matter of fact, these so-called "barbarians" were not so far removed from the Chinese in their state of civilization as they tried to represent them to be. And history shows that there have grown various inter-relations between the Hans and their neighbours. The Chinese expression "five barbarous tribes founding sixteen states" suggests how these "barbarians" penetrated China proper and subjugated the native population. But it is a remarkable fact that whenever they had invaded the country they were made to assimilate with the Han race and absorb the latter's civilization. Thus, the Mongols ousted the Sung dynasty and ruled over China. It was they that penetrated European territory. Being a nomadic people, they were very brave and intrepid, but in civilization far inferior to the races they con-

quered. Then, to the north-east, there were Manchurians, a people ethnologically different from the Mongols. Ai-hsin-Chiaolo who subjugated Chnia and founded the Ch'ing Dynasty was a native of Manchuria. If you read a history of China, you will come across various strange names—names of barbarous tribes. Among these are big Gessi and small Gessi. Perhaps they are to be identified as Messagethe and Thissagethe, names we find in Thucydides' history. Some Chinese authors say Gethi instead of Gessi. Moreover, it is a proven fact phonetically that the sound *ti* was frequently used in place of *shih* in Old Chinese. For instance, the character 至 is pronounced *ti* in current journalistic Chinese, though the sound was *shih* in olden times and it is to be represented by the character. So the syllable 'gette" in the names given in Thucydides' book can be accounted for. Further, we infer that the Gessi and the Gethe were closely related to each other, from the fact that 'Massa' meant 'Big' and 'Tissa' 'Minor.' And it is written that some king of India was a Gethian; it is also written that the Gethe were nomads, but that they were a strong people occupying a very large country. From these facts, it may be gathered that they were Aryans; and some European scholars even suggest that the Gethe were Goths. Again, there is written in the annals of China that, when he attacked Yin to the East, King Wuwang of Chou beheaded

King Chou Wang with his sword which was called Ch'ing-Lü. According to Hirth, this "Ch'ing-Lü" was the name of a Turkish sword. Well, the state of Chou was situated on the west, so that the Turks may have been among the various elements that constituted the army of King Wu of Chou. As may be seen from the above, the Han people have been in contact with a variety of races and tribes. Tibet is another immediate neighbour of China's, though the former has never invaded the latter. Down to the present Tibet has remained a peculiar existence. Near the south end of China lies the island of Formosa, which was formerly claimed by Chinese rulers as part of their domain.

In the interior of the country live many kinds of barbarous tribes. Anyhow, China has a vast territory, in which there are many places not easy of access, and therefore no king or emperor could ever make his power really felt over these barbarians. They might bring tributes to his court as his subjects, but that fact did not necessarily mean the annexation by him of their lands. So, the domain of a Chinese ruler has never been clearly defined. Take the Loochoo Islands for example. These islands are now certainly part of Japanese domain, and the Loochooans belong to the Japanese race, philologically as well as ethnologically. But up to the time of the Sino-Japanese war, the islands were considered by China as

tributary to her. And there were even such opportunists among the natives as thought it convenient to lie under tribute to the Celestial Empire. More intimately related to it than the Loochoos was the Island of Formosa. Of course, the latter was claimed by the Chinese rulers as part of their realm, though their political power was not always strong enough to justify that claim. Similarly, it was questionable whether Manchuria was part of Chinese domain or not. It was a question not only to the Chinese central government, but also to Manchuria itself. The same thing may be said of Tibet.The Tibetans, especially such tribes as the Miaos, living in Tibet, must be themselves uncertain as to whether they ought to live under these circumstances. There is no definite conception about the national realm among the Chinese; only the Han race which forms the main body of the nation has always been actuated by the idea of racial superiority in its political and social activities. Thus, a quarter of a century ago, the revolutionists succeeded in overthrowing the Manchu dynasty and founding the democratic regime under the banner of "Down with Man, up with Han." This idea of racial superiority has been prevalent among the Chinese for centuries, and it is their belief that the Han race never submits to the rule of the Barbarians. It is not too much to say that this traditional racialism is one of the central ideas

of Chinese life. In this connection it may interest you to know that no less a personage than Confucius was guilty of racial self-conceit. Confucius is perhaps the most respected of all sages in China. Although to-day his influence is not so great with the Chinese people as of old, yet he will remain highest in their estimation, so long as the "four *Shus* and six *kings*" are the principal article of their mental food. And it is remarkable that this great man should take the same attitude toward non-Hans as the common run of the Chinese. For it is written in the Analects of the sage: "Confucius wants to live among the barbarians." In his time, i.e., in the time of the Chou dynasty, the development of civilization was by the Hans and for the Hans. And in their eyes, those living outside China, or the district under the direct control of the imperial court, did not enjoy such civilization and therefore they were barbarous. When Shih-huang-ti of Ch'in caused the Great Wall to be built, it was not only for defensive purposes, but also for purposes of demarkation of civilization and barbarism. The term "China" suggests the idea of vastness and disunity. It is so peculiar an existence, comprising, as it does, various racial elements; but as said, the Han race must be considered the main body of the Chinese nation. Originally China was a country inhabited by this race; it was in comparatively modern times that the "barbarians" came to be included in the Chinese population. So, from the standpoint of the celestials, to lose these "barbarians" is a matter of little consequence; it cannot effect the destiny of their nation. Thus, the foundation of the new state of Manchukuo does not aggravate them very much. Manchuria and Mongolia were outside of China proper from the beginning.

(c) Heaven-worship and the rule of right.— Secondly, there is the Chinese ideal about political rule. Those emperors who were honoured as sages in ancient China, such as Yao, Shun, Yu, Tang and Chou-kung, used to worship Heaven, every one of them, and always acted upon his will. Judging from what is said in the six *kings*, they seem to have had a very definite conception of Heaven in those olden times. To Him were attributed absolute openness and impartiality. So, the same qualities were required of those emperors that believed in Him.

The Chinese word *tien* (天), just as its English equivalent is twofold in its acceptation. Physically it means the firmament, metaphysically the Absolute Being that is imagined to be in heaven. The physical heaven contains all creation, and the sun, the moon and stars are in it. Sometimes one uses the word *tien* as a general term comprising all these things; at others, one vaguely means "on high" by it. In any case, it suggests the idea of something high and brilliant. As Prof. Giles says in his "Religions of Ancient

China," some regard this physical heaven as it is as a personality, while others imagine a personal God representing the qualities of highness and brilliance.

In ancient times, every emperor ascended the throne acting on Heaven's will. And there was no accounting for such will, though he who was possessed of moral influence enough to reign over all the people was considered as conformable to it. To-day, the Chinese term *tienming* (天命) is used only in the sense of "destiny," but originally it meant the will of a personal God that was imagined to be in heaven. In other words, the term was profoundly religious in its significances. And as those emperors who believed in his Heaven were, every one of them, open and impartial, they came to be sanctified as great sages by posterity.

The "rule of right," which is associated with such sage-emperors, is government based on morality, and its object consists in enabling the people to enjoy safety of life and property and to live like a human being. The rule of right is spoken of in contra-distinction to the rule of might. With the latter, the ruler's own interests, not the people's, is the first consideration. Sometimes the interests of the ruler may coincide with those of the governed, so that he may see it fit to promote their interests or govern them uprightly. But as such a ruler is always egoistic, the atmosphere of the country reigned over by him has that in it

which makes you feel uneasy. As said, the rule of right aims at making the people peaceful and contented with their respective lots; so, it is conformable to your humanism or philanthropism. For it is under such a rule that the "emancipation of the human nature" is possible. In the reign of the sage-emperor Yao, an old man is said to have sung: "At sunrise I go to work; at sundown I take mine rest. I dig a well and drink; I plough the fields and eat. What, to me, the Emperor's might is?" This old song is a tribute to Yao's rule, showing, as it does, that the meanest of the people under the emperor was well contented with his lot.

That this rule of right which prevailed in ancient China was founded on the belief in Heaven is a remarkable fact. The period in which the people were governed uprightly was that in which the custom of worshipping heaven was in a fair way. And such emperors as reigned during that period were, every one of them, a moral person. But as we descend from ancient to modern times, we find the belief in Heaven become weakened and the rulers resort more and more to military power. The founders of the successive dynasties, from Shih-huang-ti of Ch'in downwards, were all of them great men, it is true, but they cannot be called rulers of right, for they were wielders of military power. For what purposes, then, did they possess the supreme military power? It was, of

course, for purposes of suppressing rebels, that is, for purposes of asserting the self. But why assert the self? Because they looked after their own interests. If they had been as unselfish and impartial as the ancient sage-emperors, they must have given up their supreme power in favour of some others of greater moral influence. But none of these monarchs would do so. Instead of doing so, they were bent on defending their positions. In ancient times, a monarch remained as such just as long as he inspired reverence in his people; he was expected to know that he could not reign over them if he ceased to do so. And in fact, those sage-emperors who believed in Heaven were always afraid of going wrong as the "Son of Heaven." The monarchs of the later periods who ruled by might were afraid, not of their going wrong, but of their people's revolting against them. Here is the fundamental difference between the rule of right and that of might.

However, this belief in moralistic rule is a tradition among the Han element of the people; and it is rather doubtful whether it prevails among the so-called barbarians, too. Perhaps there exists no such belief among the Mongolians and Manchurians. If so it is a great boon for them that the newly founded State of Manchukuo should be governed by a group of intellectuals, who understand what the rule of right is and whose ideal is to make Manchuria a

paradise of a state. It is to be hoped that they will be able to display the traditional spirit of the Chinese race. In contrast with them are the authorities of the present central government of China; these men know nothing of the rule of right, being every one of them an aspirant for might. With them, animosity is one of the ruling passions, especially that against the Japanese; and such a moralistic statesmanship is almost out of the question. In short, they are lost to the beauty of the political idealism that is characteristically Chinese. Accordingly, it is necessary for each of them to become himself a strong nucleus of power, in order that he may come off victorious in the political struggles for existence. But to become a strong nucleus of power will be impossible without being actuated by the traditional spirit of China; for if you want to resort to might, you will have to collect troops, from whom you cannot expect absolute allegiance. They will be with you just while you pay them. In order to have a strong military force at your back, you must be able to meet the enormous expenses for its maintenance. Therefore, it is only natural that no central power in the republic should be strong enough to maintain itself for any considerable length of time. If China wants to become really powerful, she can do nothing less than appealing to the traditional spirit of the Han element and resorting to right instead of might in her states-

manship.

(d) Pacifism.—The idea that China is a strong pacifist, has continued pervading all the classes for many centuries. Well, pacifism is the traditional spirit of China. Confucius was a pacifist; Mencius was another. Even Sun-tzau, the great strategist, says that it is the very best to take the enemy's position without fighting, suggesting thereby that bloodshed is his aversion. And the Chinese ideogram 武, which means "military arts," "militarism," etc., is said to be one originally indicating the idea of stopping the use of arms. From these facts it may be seen how peace-loving the Chinese are. Although Chinese historians tell us about so many battles, yet most of them have been fought without much carnage, ending in the running away of the defeated before the lenient victors. Only the recent engagements near Shanghai were something like. The Chinese were supplied with newly-imported arms and fairly well commanded, so that they were able to offer so much resistance to the Japanese.

As said, the Chinese are great lovers of peace and they are not very particular as to whom they should have over them so long as they can enjoy peace. To them anybody is welcome who may assure them the rule of right. Anybody may come in and reign over them, provided he abide by the principles of Confucianism. And if there is one central idea that

actuates the Chinese people in their political life, it is this belief in the rule of right advocated by the great sage. In recent years there has risen a current of new thought even in China; and one of the critics belonging to the new school, Chen-tu-hsin by name, is iconoclast enough to treat Confucius as coordinate with the representatives of other systems of Chinese philosophy. Well, Mr. Chen may say what he likes about Confucianism, but that is just his individual opinion. Indeed, Confucius may be the "representative" of a system of Chinese philosophy, but his influence has become so great with the general masses in China that they no more look upon him as such. Theoretically he may be considered as such, but from the standpoint of the people's sentiment, he is something more than that. And it is not too much to say that all the Chinese wish to be ruled over by the principles of Confucianism. True, a section of the Chinese community may go in for Taoism and another for Buddhism; but the average Chinese knows that these are religion, and he feels that his country is better ruled over by moralism than by religion.

(e) Special features of Chinese culture.—There is a culture which is peculiar to China. To begin with, she has an ideograph of her own; Chinese ideograms are artistic things, being radically different in character from your combinations of the twenty-six letters of the alphabet; and the Chinese may well be

proud of that invention of theirs. In China, every house has a placard inscribed with some ideograms posted up on its front door. This is a sign of the Chinese love for their characters. They love them so much so that, if they find a piece of paper with them written on it lying on the ground, they will not fail to pick it up, so as to prevent it from being trampled by careless feet. And they write their ideograms very carefully and deliberately. Even when they are busy, they will write them down accurately paying much attention to every stroke of them. It would seem that they have not only love for their ideograph, but take no small pride in it. One has good reason to believe that this pride is one of the motives that actuate them to take an arrogant attitude towards foreigners. Then, there are Chinese paintings. They are also peculiar to China and quite different from ours in their tone and taste. Without going into the aesthetic examination of them, which is not the writer's business and which may be left to the specialist, it is safe to say that the best of them can stand side by side with the masterpieces of Western art. As for books, China has produced a number of extremely voluminous ones, beside which the Encyclopaedia Britannica may seem a small publication. All these things make a *raison d'être* for Chinese civilization, and their existence gives not only to the Chinese themselves, but also to the outside world, a

feeling that a country which has developed such civilization cannot go to ruin. For these products of culture make China respected, and the respect paid her by other nations causes her people to become proud and self-reliant. Thus, they are apt to stick to their own customs and manners. For one thing, they are seen in their national costume everywhere in the world. In recent years, however, they have begun in increasing numbers to adopt our European clothes, which they found more suitable to their business life than their own. Besides, they realized the advisability of modernizing their army and have imported no small quantities of Western arms and weapons. But this change in their attitude toward things Western must not be taken as a sign of national self-depreciation. The Chinese people are as proud of their civilization as they have hitherto been, and well they may be. For theirs is a wonderful civilization. The more you study it, the more you become convinced of the immortality of the nation that has developed it.

(f) A general view of Chinese Thought. China, with her vast territory and her hundreds of millions of population, has been a great nursery of various systems of thought. But the foundation of Chinese philosophial thought consisted in the interpretation of the universe as a rhythmical existence. In his book Religion und Philosophie, Gradisch thoroughly explains this point. His views, as expressed in that

work, are, on the whole, much prejudiced, for he is ready to brand Chinese thought as rudimentary. In some respects, however, his criticism of it is quite right. Among other things he says that the order and morality of ancient Chinese life are essentially nothing but an ethical realization of the family, in the conception of their mathematical and musical Weltanschaung. In other words, he considers the morality of Ancient China as an extension of domestic morality, as an application of the morality of the lesser familly to the major. So, it is written in some book: "If benevolence prevails in the family, the state will rise by benevolence; if modesty prevails in the familly, the state will rise by modesty." Thus, the morality of the ruler is identified as the morality of the state itself. For this reason, the term state-family is of deep significance to the Chinese, suggesting as it does that the state is a form of family. According to their moral philosophy, there shall be perfect harmony among the people, if they conform to such morality. A passage in the Li-Kings is very elucidative on this point. It explains how human character may be cultivated by the instrumentality of music; how moral education may be done by that art. The relationship of music and morality is so close that all men may be made to harmonize by the intelligent use of the former for the cultivation of the latter. In other words, musical harmony means social harmony. And such a state

of harmony is by no means to be confined to human society; even beasts and birds may be brought to it by virtue of music. Thus, morality is interpreted musically, and it is concluded that music is a fundamental principle in cosmic harmony. Such musical interpretation of the universe is very noteworthy as a feature of Chinese thought, a feature which we find most fully displayed in the philosophy of the Sung Dynasty. For, according to the Sung philosophers, reason is the first principle in the constitution of the universe and this reason amounts to the perfect harmony of the creation. Thus, Wang-Tung, though a philosopher who flourished before the Sung Dynasty, thinks that all religions including Buddhism, Taoism and Confucianism are unified by a single principle, which he terms "the Mean." The Mean is the state of perfect harmony, and it is the foundation of morality. Wang-Tung further thinks that universal nature is harmonized by music, too.

Such being the case, the relations between music and the universe have been exhaustively treated in China. It was already so in the Han dynasty. Thus, the twelve months of the year were considered as corresponding to the twelve melodious notes of the gamut. In other words, they tried to make the scale of tonality conform to the astronomical standard. Through the musical interpretation of the universe, they got to their conception of harmony. To them

"harmony" was a comprehensive term. It meant, among other things, the harmonious mentality which is conducive to the perfection of human character. As may be seen from the above, the Chinese philosophers could not confine themselves to logical reasoning in the development of their Weltanschaung, which they did not forget to bring to bear upon matters of morality and human nature. Consequently, Chinese philosophy may be rudimentary on its logical side, and yet it is extremely high-toned on its practical side. To consider it as a thing of historical value only would be a great mistake. It is not the Chinese, but our Western philosophy that may be so considered. To this day, the former retains its practical significance. If you study it, you will naturally come to feel the urge of putting it in practice. And this suggestiveness, this guiding quality, is an outstanding feature of Chinese philosophy.

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CHAPTER II

THE MAIN CURRENTS OF CHINESE PHILOSOPHICAL THOUGHT

§ 4. Introductory Remarks.—Such is the fundamental conception of the Chinese philosophy; and all the systems of philosophy are derived directly or indirectly from this conception. The three principal

systems that form the main current of Chinese philosophical thought are Confucianism, Taoism and Buddhism. In the first of these three is to be included the philosophy of Yi-king. To dwell upon them would be to write a history of Chinese phillosophy, which, of course, is not the purpose of this little essay; we will confine ourselves to giving an outline of these systems of thought, with especial reference to their influence upon Chinese mind. This self-imposed task of his is, however, not very easy, as he must try to acquaint the reader with what Chinese philosophy is while he is chiefly interested in the way in which it acts upon the modern Chinese life. The reader will please appreciate this difficulty.

§ 5. Confucianism.—(a) Literature in the time of Confucius. Confucianism is a system founded by Confucius. Before him there was no such system of thought in China; only there were casual discourses on ethics, etiquette and music, and criminal administration, by those sage-emperors and wise ministers who were deeply concerned for the welfare of the people. In making these discourses the chief object they had in view was practical application; philosophize they did not. And it was Confucius who first philosophized on the significance of the ideogram 仁 and constructed it as perfect virtue. This was the beginning of the system, which is named after the great sage. What sort of a man was Con-

fucius, then? To begin with, he must have been a literary man. In those times they already had a kind of ideograph in China, and by this means those things which happened in antiquity were kept on record. Books that existed in Confucius' time were volumes of bamboo tablets bound together, on which such characters were written in lacquer. In ancient Egypt, too, books were in the form of volumes; and it is said there had been about 700,000 of these volumes in the library at Alexandria. The writing-material was papyrus, however. As you perhaps know, it was made from a kind of reed that grew on the sandy banks of the upper beaches of the Nile. On a sheet of this papyrus one wrote from left to right, and after running on a width of five or six inches, one began next line, and so on, until one came to the bottom, when one started the first line of next block and proceeded in a similar manner. The sheet was rolled up into a volume for keeping. Most of such volumes were destroyed owing to the perishability of the material, though some relics of them are preserved to this day. Also, clay tablets and dressed sheepskin called ostraca and parchment respectively were used by the ancients for writing on. Somehow it is interesting to note that books were originally prepared in volumes in the West as well as in China.

As said, such volumes existed in Confucius' time,

but antique writings were preserved not only by this means, but also by being inscribed on tripods, basins and other utensils. Such writing-materials as tortoise-shell and animal bones were even used. Said Confucius: "I am able to describe the ceremonies of the Hsia dynasty, but Ch'i cannot sufficiently attest my words. I am able to describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. They cannot do so because of the insufficiency of their records and wise men. If those were sufficient, I could adduce them in support of my words." And by the word "records" the philosopher must have meant those inscriptions on basins, tripods, etc., or those writings on bamboo tablets.

Confucius must have had a good command of these characters. In the Analects of him, we come across the following passage:—"Tzu-chang asked Confucius about conducting oneself. The Master said: 'If one is sincere and faithful in one's speech, and upright and reverent in one's action, one may conduct oneself properly even in a country of savages'—Tsu-chang noted this down on the flap of his sash." This saying of Confucius' contains 48 characters in the original, and so in putting it down, those ideograms must have been quite small in size. Just what it was written in is unknown. May be it was lacquer. How seldom one wrote in those times

is hardly imaginable to us moderns who make use of pen and ink.

Next thing for us to consider is what literature there was in the days of Confucius. To begin with, there were analects of ancient monarchs and sages. Then there were folk-songs kept on record in the various provinces; also, writings on etiquette, music, historic events, etc.. Besides, there must have existed those concerning various systems of divination. And it was these writings which Confucius collected and arranged into the form of the six Kings. That is why our sage-philosopher is called the father of Chinese culture. As for histories they were official chronicles of the various states, and Confucius must have read at least some of them. Books on etiquette, too, there were, though their contents are not known to us. In the state of Lu, a veritable code of etiquettes is said to have existed, together with some utensils intended for use in puting it in practice. Consequently, our great sage must have been quite at home on this subject.

(b) The Six Kings.

(1) The book of odes.—Now we will state briefly what was the importance of those literature. As for the poetry, most of it was folk-songs, in which genuine human feeling found expression, though some of them were pornographical as might be expected. To-day, reading poetry may be considered

as a mere pastime; but in the days of Confucius, it was not only the means by which statesmen acquainted themselves with the conditions and manners of the provinces, but it was also the means of improving one's mentality. Thus, Mencius said:

> "As the rule of right ceased to prevail, poetry became extinct: after poetry became extinct, then came, in its place, the Confucian criticism."

To paraphrase: when, in olden times, the country was reigned over by a series of true monarchs, the people were contented with their respective lots and lived in peace, so that no one did evil. And the condition and manners of such people found expression in their poetry. In other words, poetry was a thing dependant on the rule of right. But when such rule ceased to prevail, the people's condition grew worse. There was no longer poetry in the true sense. And moral criticism having become necessary, Confucius was obliged to compile the Ch'un-Ch'iu. In those days, poetry was a thing of deep significance, and that fact is evident from various sayings of our great sage-philosopher. In the Analects there are a number of references to the character-building effect of poetry-reading. Take, for example, that passage about a disciple of Confucius, Nan-Yung by name. This man would recite a didactic poem beginning with the words "The White Gem" three times every day. Hearing of

it, the Master was so much pleased with the man that he gave him a niece in marriage. The poem in question was one alluding to the importance of using prudence in speech, and to recite it so often a day meant, in the eyes of Confucius, that the man was conscientious in trying to improve himself mentally.

It is an undisputable fact that our sage was a great lover of poetry and music. Thus, a passage in the Analects tells how Confucius was moved on hearing the merry strains of the music of "Kuan-chü" so played by Shih-Chih, the court-musician. Speaking of the poem of "Kuan-chü," Confucius says: "You may enjoy it without addicting yourself to pleasure; you may feel the pathos of it, without being overwhelmed with sorrows." He inclined to the opinion that the aim of poetry was to develop the genuine sentiment in man; and therefore he esteemed those of his disciples who appreciated poetry from this standpoint. Thus, in the Analects of Confucius:

Tze-hsia asked, saying, "What is the meaning of the passage—'The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colours'?" The Master said, "The business of painting follows the preparation of the plain ground." "Ceremonies then are a subsequent thing." The Master said, "It is Shang who can bring out my meaning! Now I can talk about the odes with him."

Elsewhere in the same book: Tse-kung said, 'What do you say about a man who, though poor, does not flatter, and a man who, though rich, does not get elated?" "That's good," replied Confucius. "But really no better than a man who enjoys life in poverty and who observes decorum when he gets rich." Tze-Kung said, "It says in the Shih-King, 'As you cut and rub and polish a gem.' Do the lines allude to that?" "Oh, Tz'u" replied Confucius, "You are worth talking the poems with. You understand the proper sequence of things."

This passage is quite hard to understand. That the phrase "As you cut and polish a gem" should suggest a man "who enjoys life in poverty and who observes decorum when he gets rich" is beyond our comprehension. But Tze-Kung was a man very conscientious in his efforts to improve himself mentally, so that on being suggested by his master that he needed to take a step further, he bethought himself of the line and made up his mind to push onward. This attitude of his seems to have been approved by Confucius.

Our great sage-philosopher not only interpreted the poems from the standpoint of moral culture, but also from a more practical one. That the study of them would serve a statesman in good stead was another point emphasized by him.

Although it was said of the "three hundred poems" contained in the Shih-King that sincerity of

purpose runs through them all, yet there is no gainsaying that some of them were morally bad. And it was Confucius who struck out those undesirable ones.

(2) The book of music. He was much interested in music, himself being an amateur musician. So, it is only natural that he should be a lover of poetry, since poetry and music are inseparable with each other. When he saw people enjoy the blessings of peace, playing music and singing songs, he must have felt inexpressibly satisfied. Thus, it is written in the Analects that, when Tze-yu, one of his disciples, was the headman of a certain little town, Confucius passed the place and was much pleased to hear the merry sound of music floating in the air. Again, a passage in the same book tells how Confucius forbade a disciple to play sê (a kind of musical instrument) in his house, because the latter was a bad player, a fact which is indicative of his musical taste. When, therefore, he collected folk-songs sung in the various provinces and compiled them into the Shih-King, the great object which he had in view was, it would seem, the emotional education of the people through the singing of good songs. And every student of Confucianism must not lose sight of this important fact. Followers of Confucius at later periods were not interested in music and singing in the way in which their great master

was; when they composed poems, they did so as a sort of intellectual pastime and nothing more. In modern schools and colleges, however, the subject of singing is given its due, for its effects on the emotional culture of young boys and girls have not escaped our educationists; and it may be said that the teaching of Confucius is only now being put in practice. Well, one of the differences between the Chinese life of today and that of old, perhaps consists in the fact that music does not play so important a part in it now as it did in those days. This is because, in olden times, life was so simple that people had time to spare for their mental culture through music after the day's work was done. And that may be the reason why Confucius spoke so much of music and poetry.

(3) The book of proprieties. Another thing of great importance was the social code of etiquettes. We need not quote from him to prove that Confucius was very particular about such matters. A man of culture had to be a man of manners before anything else. In those days, the unwritten code of etiquettes carried even greater weight than to-day; everything had to be done according to it, from eating your meals to having an audience of your monarch, a custom which gave rise to unprecedented red-tapism in Chinese officialdom. This formalism was, and still is, characteristic of Chinese officialdom. This formalism

was, and still is, characteristic of Chinese life and has done more harm than good to their national development. But if you consider these etiquettes well, you will see that they fitted in with the secret of human nature. So, you cannot call them wrong. In fact, a gentleman was expected to observe this much decorum. But those ancients laid so great a stress on this question of decorum that they came to pay too much regard to empty forms. And this is perhaps the reason why the modern Chinese have become so hypocritical, Confucius himself must be responsible for it. Be that as it may, he simply could not swim against the current, being born as a member of a society in which decorum was always the first consideration. Not only the etiquette was the method of character-building, but at the same time it was binding on the lords and ministers quite as much as the international law of to-day is on the modern states. The following episode tells how etiquette was thought much of in those times. Once Ch'i and Lu, two of the feudal states then existing, held negotiations at a certain place, where Confucius attended on the lord of Lu as minister. Ch'i was by far the stronger of the two, and the lord of Ch'i, with a view to intimidating Lu into submission, caused some piece of barbarous music to be played by his men. At this Confucius was much displeased. So he ascended the steps and presented himself before the lord

of Chi, saying: "Why this barbarous music when the lords of two civilized states are parleying with each other for peace?" Fortuantely, the lord of Ch'i was open to reason. The music was stopped and the players were dismissed at once. After getting back home, so the story goes, he called his ministers to his presence and reproved them for their sins of omission, reminding them of the fact that Lu had such a great minister as Confucius who assisted his lord with the ways of the wise man. As may be seen from this, even the powerful Ch'i had to submit to Lu for the sake of decorum. To-day, no one will deny the binding force of international law, and yet have not some belligerent powers set its prescriptions at naught in time of war? To break etiquette was a matter of graver consequence to the ancient Chinese. For it was not so much a matter of binding force as a matter of conscience. And this fact, the inviolability of etiquette, is, it would seem, an indication of the Chinese national character. And our Chinese etiquette is not a thing that sprang into being in the Chou dynasty, but a system that has gradually developed since earlier times. Anyhow, it is very remarkable that the ancient philosophers of China believed in the possibility of moral culture through conformation to etiquette.

(4) The book of government. On the other hand, they regarded the chronicled speech and action

(all retained from very old times) of the sage-emperors and their wise ministers as a thing of much importance. Such chronicle was called the Shu-King and it is only natural that Confucius should have attached great weight to it. But whether the Shu was identical with the Shu-King as we find it to-day is uncertain; and the genuineness of the Shu-King itself is doubtful. At least, part of it is false, according to the consensus of opinion among the scholars. Judging from more than one passage in the Analects of Confucius, however, the Shu was doubtless of such contents that one could acquaint oneself with the speech and behaviour of the ancient sages through its perusal. Probably Confucius read it very carefully, as he also did the "Poems" and the "Book of Proprieties."

(5) The book of change and of chronicles. From what has been said, you may be able to imagine what your great sage-philosopher used to do in his daily life. That he spent part of his time in studying the Yi-King is suggested by his own words. "If I study the Yi-King at fifty years old, I will be able to grasp it fairly well." By the bye, the Confucian authorship of the Yi-King commentaries is doubtful; it would seem that those commentaries were tacked on at a much later period. That Confucius read the Yi-King is, however, an indisputable fact. Then he looked over and corrected the manuscripts

of the Chun-Chiu with extreme conscientiousness. In those days, writing was no easy task; one had to turn an idea over and over in one's mind before one could express it in characters. Noteworthy is the fact that the Chun-Chiu, a chronicle covering a period of 240 years, existed in manuscript in the days of Confucius. Judging from this, there must have been a fairly good literature available for the study of ancient institutions. Among such literature, there was the "Tso-Chuan" by Tso-Chiu-Ming.

(c) Confucianism as ethico-political doctrines. The doctrine of Confucius may be defined as ethico-political. It is not his own invention, nothing but the practice of ancient sage-emperors and wise ministers. It has its genesis in the political ideal of the ancient Chinese, and it is noteworthy that this ideal came from their ethical conception of the state, which was founded upon their patriarchism. In olden times, all people formed themselves into clans. Under the clan system, there was a patriarch, who was ruler as well as master of the family. In the latter capacity was to be actuated by love, while in the former by justice. And according as the membership of the clan grew larger, it grew more difficult for him to bring it under his control; but his being father of the family saved the situation, for he might gain the hearts of his people by paternal love. Here was the political ideal of the ancient Chinese. And it

was rationalized and amplified by Confucius himself.

This ideal might have been feasible in the case of such comparatively small bodies as the clan, but it was not so with larger communities. In ancient China where there were a great number of clans, it was especially difficult to govern the people as a unit. Ethical virtue was, it is true, an important factor in efficient rulership, but the people could not be reigned over by it alone. That military force and legislation were necessary for the purpose is without saying. Yao, Shun, Yu, Tang, Wên, Wu, and Chou-kung were spoken of in high terms of praise by Confucius as the seven emperor-saints. And yet even in the reigns of these emperors there were laws in full force; and especially in the Chou dynasty penal codification is said to have attained almost to perfection. Despite of the fact, Confucius made light of the laws, which he would dispense with; and strove to influence the domestic side of the patriarchal system. If, however, he had had to reign over the country, he would surely have realized the necessity of legislation. Much more is it necessary for the government of the present-day state. It is not that the emperor-sages referred to above were not aware of the indispensability of law; but the fact is that morality was their main recourse in reigning over the people. These matters are dealt with

in the "Shu-King" which is a book on ancient Chinese statesmanship. It describes how such statesmanship was bent on the promotion of the material interests of the people, how it strove to teach them morality, how it made efforts to enlighten them on the moral and philosophical significance of music, etc., etc.. Confucius it was who digested these books and thought of the very character 仁, which means perfect virtue. In this, he thought, lies the salvation of all humanity; and it constitutes the fundamental idea of his teachings. Before him, no one had ever broached such a doctrine, all his predecessors concerning themselves with practical statesmanship. So Confucius was the first man to philosophize on perfect virtue, and through him there sprang into existence a system of pholosophical thought, which came to be named after him. Thus, Confucianism regards morality as the alpha and omega of politics. All the lesser schools belonging to this system agreed in considering morality as a spontaneous thing, and that fact accounts, it may be said, for the moral stability of Chinese mind. In this sense, Confucianism has done great benefit to the Chinese people in their social life.

In expounding the political significance of morality, this school teaches that the ruler himself must become a moral personality before his ideal of a state can be realized. How, then, can one become such?

For different individuals may attain to moral perfection by different methods. But the process of self-culture may be reduced to the following points:—

(1) The ethical attitudes to be taken towards one's parents, ancestors and decendants, friends, superiors, etc.. These attitudes are expressed by such terms as filial piety, pateral affection, sternness and fidelity.

(2) The ethical attitudes to be taken towards the community to which one belongs. In the Analects of Confucius is found the passage "extend your love to all and conduct yourself benevolently." So, Confucianism expects everybody to love his fellowmen. Again the Shu-King, the Chinese classic on ancient statesmanship, sums up the ideal of international relationship into the four ideograms, which literally mean "All nations in perfect harmony." It is evident from this that the ideal of the Chinese statesmen was the peaceful co-existence of all men. Thus the compilers of the Shu-King seem to suggest that every member of the community should have a very peaceful attitude towards his fellows, though they do not preach love in express terms.

(3) The attitudes to be taken towards oneself. Such sayings as "A gentleman should be his own censor over his acts," "The gentle have an advantage over the sturdy," and "Wisdom, benevolence and courage are three virtues important to all persons,"

may be considered as indicating the ethical attitudes one ought to take towards oneself.

The Chinese moral philosophers including Confucius laid great stress on the morality of the ruler, son of Heaven as he was so called. For his morality was to reflect itself in the morality of all the people under his rule. To put it the other way, for him to become moral was to make the latter moral. So, Confucius concerns himself chiefly about the morality of the ruler, and what he says about it holds good with the morality of the people.

As, however, the ruler confronts great numbers of individuals, his ethical attitude toward them must be based upon philanthropy. Before everything else he must be a philanthropist. Thus, according to Confucius, the emperor-sages of China conducted the affairs of state with benevolence. Mencius interprets that virtue as compassion. If a ruler has compassion, he will be actuated by it in his political relationship to his subjects; if so, he will be able to make every one of them happy. This is the Confucianistic ideal of statescraft, and it may be seen from this that Confucianism is ethico-political in its way of thinking. As said above, Confucius and his great pupils preached morality with an eye to the ruler. Thus, such articles of moralty as the "five human relations," the five cardinal virtues," and the "three principal virtues," though not inapplica-

ble to the man in the street, were originally meant for the son of Heaven. In ancient China there prevailed a strong spirit of class discrimination, which made the growth of democratism impossible. The common people were treated as if they had been of an inferior race, and surely it was not for such people that those cardinal articles of morality were intended. They were for the son of Heaven. But the preachers of morality must not forget the common people. Their ideal must be the moral perfection of all persons. Therefore, they had to popularize their precepts so that they might be put in practice by everybody.

Such is the ethico-political thought of Confucianism. But it is self-evident that a people could not be ruled by morality alone. If Confucius had been allowed to conduct the affairs of state, he must have realized the necessity of changing his teachings so as to make them applicable to practical politics. But as he was for statemanship based on morality, he enthused over preaching it theoretically. And among the intellectuals of the present-day China is prevalent this Confucianistic thought.

They are speaking of the rule of right in the new state of Manchuria. Well, the rule of right is nothing but conducting fairly and openly the affairs of state on moral basis. It is a term in contradistinction to the rule of might. The latter is apt

to degrade into despotism, for, in this form of rulership, what the ruler does is not necessarily conformable with the wishes of the people. On the other hand, the rule of right always aims at realizing the wishes of the masses. Just as the sun shines upon everything on earth, so the rule of right bestows, or tries to bestow its benefit upon every member of the community. And this was the ideal of ancient Chinese states-craft. Such sages as Yao and Shun are said to have reigned over the people with this ideal in view, and now the Manchurian statesmen are going to imitate them. In closing this section, it may be added that theoretically the rule of right is to rule by the way of Heaven, which is entire sincerity and absolute impartiality.

(d) The fundamental idea of Confucianism. While Confucius was studying such literature, an idea occurred to him. It never left his mind; it possessed him, one might almost say. In other words, the word 仁 became a symbol of his mood. Well, he always acted in strict accordance with etiquette; and that was because he believed that a true gentleman ought to pay regard to it, because he believed that the community could not enjoy peace unless every member of it observed decorum, that men could not otherwise live in harmony. And such belief ran through all his life and conduct. Confucius would have all men practice morality, as he believed that thereby the whole

country could be brought to an ideal state, in which every body should be contented with his lot and spend his leisure hours singing songs or playing music, and in which the land should flow with the milk of human kindness. Thus, included in the Confucian conception of perfect virtue, may be found the idea of altruistic love, that of social order and political peace, that of decorum and motives of self-perfection even. Just what Confucius would make the ideogram 仁 convey, it is not very easy for others to grasp. Ts'êng-tze, one of his immediate followers, interpreted it in his own way, and said that the moral philosphy of the Master might be summed up in two words, sincerity and sympathy. It may be said that Ts'êng-tze understood his master fairly well, for the 'Doctrine of the Mean' teaches that sincerity and sympathy are not far from the Confucian conception of perfect virtue. Again, Tze-szu, who was a grandson of the Great Master, made use of the key-word of sincerity in his interpretation of the Confucian philosophy. He said: 'Sincerity is the way of Heaven; to emulate it is the way of man.' He also said: "Great is the philosophy of the sage; it develops all the refinements of etiquette." Thus, those ancients who studied the philosophy of Confucius tried to be at one with him in mood. In other words, they tried to attain through mental training the sort of mood befitting the statesman and moralist. Tse-szu, in interpreting this mood, used the word

'sincerity,' while Mencius used the term 'the feeling of commiseration.' He said: "those who have the feeling of commiseration will govern with commiseration." And he used this term because he felt it expressed his own mood best. Instead of mocking the words of his great predecessor, he did express himself, and that was just like him. But after all it was the mood of Confucius that Mencius laboured himself to attain and nearly succeeded in attaining. And the most interesting thing about it is that the attitudes of these followers of Confucius were determined by their respective character and calibre. Thus, Tze-szu, whose standpoint was that of a mere scholar, summed up the Confucian philosophy by employing the ideogram 誠 "sincerity." Tsao-tze, the moralist, put forward two ideograms, 忠恕 "faithfulness" and "sympathy." Perhaps he was in personal contact with the great master, so he was able to understand him better than Tze-szu and employ such words to express the active side of Confucian perfect virtue. Mencius went a step further. It was he who conceived "government with the feeling of commiseration."

Afterwards a scholar of the name of 荀子 Hsün-tze broached a theory that the "nature of man" is bad. But strictly speaking, it was the animal instincts of man that he referred to. By instinct man desires food and seeks for pleasure; if left alone to himself, he will come to fight with his kind. And

Hsun-tze saw evil in this. He might have said with Hobbes, "Homo homini lupus;" for the two philosophers observed man from the same empirical standpoint, and in view of the possibilities of such fight between man and man, Hsün-tze preached the necessity of etiquette. But his way of thinking was too objective, so that by the time when his dirciple Li succeeded to him as representative of his school, Hsun-tzeism had become a system of juristic thought. In fact, Hsün-tze holds a peculiar position in the history of Chinese philosophy.

In the days of Hsün-tze, there appeared in Chna a galaxy of scholars and thinkers, most of whom lived in Chi-hsia in Chi. By them were broached a variety of doctrines and theories, and some of them even advocated a kind of socialism. These men of learning are classified by modern historians into nine schools, i.e., the Confucians, Taoists, Motzeists, Laotzeists, Astrologists, Agriculturists, Jurists, Strategists and the Nominarigorists. In those days books were in the form of volumes of bamboo tablets, and of course they were rare. So those scholars who wanted to read had to travel to a place where such volumes were to be found. Indeed, even to-day, one may have to visit the British Museum in London or the similar institution in Paris for the prosecution of one's studies; but one goes to these places perhaps for the rare collections of archaeological relics or

paleontological specimens. But those ancient Chinese scholars had to travel to a distant place just to find books to read.

At that time, in a greater degree than at present, Confucian education flourished in China, and almost all the scholars were Confucians. Naturally, books on the teachings of Confucius and Mencius were held in great esteem at court and consequently among the people. The I-wen-chih gives the titles of the Chinese books and manuscripts that existed in those days. Some of these books no longer exist and one can only know their titles from the bibliography; while others have come to light thanks to it. Needless to say, there must have been spurious manuscripts and apocriphal books in the libraries of private individuals. Anyhow, there was a large number of books in the Han Period, during which the Chinese ideograph had been much simplified and moreover pieces of cloth had come to be used as writing material instead of bamboo tablets.

Shih-huan-ti of Ch'in was, indeed, a great monarch, but he can hardly escape the charge of having been a tyrant. It was he who caused the Great Wall to be built employing a multitude of people for whose welfare he did not care at all. He did not like to have intellectual men read books and broach their opinions about his government; so he ordered all their books to be burnt up and 400 scholars to be buried

alive. In his own store-houses, however, he kept back a splendid library, which was destroyed afterwards by Hsiang-yü of Ch'u. And it is said that few complete sets of volumes were to be found in China. Fortunately, not a few scholars escaped the sad fate of their colleagues, and some of these survivors were able to commit to writing the contents of destroyed books which they learnt by heart. This custom of memorizing anything important prevailed among ancient peoples, and it was good that the memory of those men saved Chinese learning from complete ruin. Naturally enough, there sprang up among the literature a strong desire to collect books, and consequently there appeared from among them such men as pursued learning for learning's sake. They were true scholars; they had nothing to do with practical politics. In the days of Confucius or Mencius, every scholar took an active interest in public affairs, pretending, as he did, to have an ability to govern the people. Confucius himself laid claim to statesmanship. When he found fault with for the latter's having resorted to military power in governing the people, he, Confucius, may have flattered himself with the hope that he should govern with benevolence if he were in place. But neither Confucius nor Mencius had any ambition to become a monarch himself. Only both were too great men not to outshine the crowned heads of their days. When Dr. Hirth wrote a chapter

under the heading "The Age of Confucius and Laotze" in his Ancient History of China, the German historian surely showed an insight into his subject. Whoever looks back upon the long history of the Chinese nation, will find his mind's eye fixed first upon those two great figures. Then he will turn his mental gaze off them, and perhaps see such stars of lesser but no mean magnitude as Mencius, Yantze and Heitze. All these are preëminent figures in Chinese history.

(e) The followers of Confucius as scholars. One recollects the names of Shih-huan-ti of Ch'in and the first emperor of Han, both of whom succeeded in bringing the country under a single authority. Under the rulership of these heroes, the Confucians became mere scholars who were engrossed in the study of letters. They no longer took an active interest in the matter of good government; they were now considered as men who should serve rulership in an advisory capacity.Many more appeared between the Han and T'ang Periods, but they were all much of a muchness. As they were annotators of the classics, they were insignificant existences having no concern with the realities of life. But a true scholar must not be like this. He must be something more than a mere student of letters, more than a mere annotator of the classics. As said, the Confucians of ancient times were, every one of them, those who read a living book

with living eyes and took an active part in public affairs as a central figure of the community. From the Han down to the T'ang period, the scholars were engrossed in their scholastic work; they had neither time nor ardour to concern themselves in practical politics. But things cannot remain long in such a state. Sure enough, in the Sung dynasty, there came a creation in the attitude of the scholars toward the a change in the attitude of the scholars toward the world. Such men as Chên-Ming-tao and Chen-I-Ch'uan each considered himself as the "master of heaven and man," and thought that peace would reign in the country, if the authorities conduct the affairs of state in this mood. In thinking thus they had a Buddhistic influence. Such saying of Sakya Muni as "I am my own Lord throughout heaven and earth," and "Every man can be a Buddha" served as a great stimulus to those Confucian scholars, who were now able to follow their profession with their eyes open. According to their philosophy, the mind is the cosmic substance and is always growing and working actively. And this activity makes man what he is and nature what it is. So, if all men attain the mental state in which man and nature is in perfect union, they will harmonize with one another, so that peace will reign over the country.

(f) The modern Confucianists. (1) Chou-Mao-shu. The modern philosophy in China may be said to have begun with Chou-Mao-shu of Sung. Those

scholars of the Dynasty who preceded him were all mere annotators, and it was Chou-Mao-shu that first broached a philosophical doctrine, such as it is, after a long interval, in the history. His first principle Tai-Chi (the great primary), and what he terms thus is something like "To aperon" as conceived by Anaximandros. It may transcend space, but it cannot be said to transcend time. Well, even in Europe, the idea of things that transcend time and space has developed in comparatively recent years, that is, after Hegel; Kant also speaks of Ding an sich, making it plural. In establishing his theory of cognition, the German philosopher proceeded upon some homely truths, though his followers of later periods have worked it up into a seemingly recondite thing. When we come down to Schopenhauer, we find that he has a much clearer idea about such matter. In ancient times, however, no one ever seems to have been able to philosophize on it. Thus, Anaximandros' does not transcend time; it may be said that it does not transcend space even. The 'great primary thing' conceived by Chou, too, cannot be said to be beyond the range of time; for he thinks that thing was there in the beginning of the creation. But it may be said that it does transcend space. According to the Chinese philosopher, this great primary thing became, through its own activity, the male and female principles. Just how this activity took place is not ex-

plained; we cannot but assume that it made activities by a motive power inherent in itself. Well, the male and the female principle produced the five elements (wood, fire, earth, metal and water), through the activity of which all the creation sprang up. However, what the author of the Tai-chi theory says on this point is rather ambiguous. He only says that the positive and negative principles make the male and the female respectively; but does not explan just how the male and female were made. Moreover, whether they were single or collective is not made clear. Anyhow, the male and female thus created in the concrete were destined to multiply forever. So all things in the universe contain the five elements innately. But each of these elements works good in some cases and evil in others. He who contains the five good-working elements well-balanced is a sage, while he who contains the evil-working ones is a bad man. Again, these five elements are said to represent the five cardinal virtures of man; namely, wood stands for humanity, fire for politeness, earth for fidelity, metal for justice, and water for wisdom. Then, a sage, by conducting himself in accordance with his nature, is able to display these five virtues all around. With ordinary men, such is not the case. In them the elements are not well-balanced. The metal predominates in some of them, the wood in others, and so on; so that they cannot make an all-round moral

activity. Therefore, Chou-Mao-shu warns us, ordinary men should take care to resume the middle way. This is the gist of his philosophy and those of modern Chinese philosophers are much of a sort. Chou-Mao-shu is said to have rendered considerable services as a local governor. An anecdote of him tells how he loved the lotus plant, and another how he allowed weeds to grow up under a window of his study. For the philosopher found even in a weed a symbol of the unceasing development of the universe, and was loath to kill it.

(2) Ch'eng-Ming-tao. Among the disciples of Shou-Mao-shu were two brothers, Cheng-Ming-tao and Ch'eng-I-chuan by name. When they were little boys, they sat under the philosopher and first conceived an idea of studying philosophy. Both studied Buddhism and Taoism, to say nothing of Confucianism; but it was Ch'eng-Ming-tao, the elder brother, that was first to establish a system of philosophical thought. He studied the philosophy of the art of divination of the Chou period, and conceived that there was one great principle working throughout the universe. That is to say, the Universe was in a state of constant activity. And he termed this thing in itself the Lord, Heaven, God, the Way, the Principle, the Spirit, Destiny, Perfect Virtue, or the Mind. All these names represent the same thing, just as, in the Stoic philosophy, theos, pneuma and logos represent the

same fundamental principle. But a peculiar feature of the Chinese philosophers is that none of them has ever given up a moral standpoint. Thus, Chen-Ming-Tao conceived that the one great principle was the Absolute Good. According to him, therefore, all things in the universe are manifestations of the Absolute Good. For instance, a bird hatches its eggs for the preservation of its kind and a spider weaves its web for the maintenance of its life. In both cases, the Absolute Good is manifested. Similarly, man justifies his existence as man by displaying such virtues as humanity, justice, politeness, wisdom and fidelity, which he ought to do in a natural way. Thus, Cheng-Ming-tao thinks that there is no evil in man's nature. Why, then, are there bad men in the world? To explain this, he uses an allegory. The water of a river gets muddy before it empties itself into the sea, while that of another remains clear all along. Likewise, he says, some men become bad, while others remain good. But this is no explanation, for he does not tell us why the water gets muddy, or why some men become bad. So, after all, one must resort to a dualism in explaining such matters.

What is noteworthy about his phiosophy is that he interprets the universe as the manifestation of the absolute good and thinks it man's nature to become one with the universe and conduct himself conscientiously. Such an idea as this is not rare in China;

yea, one may say that it is traditional among the Chinese philosophers.

(3) Ch'eng-I-ch'uan. But I-Chuan, finding his elder brother fail to explain evil, felt uneasy and finally set up a dualism. According to his theory, the dual principles are the Law and the Matter, the former of which is absolutely good, but the latter of which may be good or bad. As all men are governed by the Law, it is in their nature to display the absolute good, but those who partake of the impure Matter are prevented by it from conducting themselves in accordance with the Law. In this respect, Ch'eng-I-ch'uan very much resembles Kant. For our German philosopher says that man should behave himself according to the supreme order, but that some men are unable to do so.

Ch'eng-I-ch'uan's dualism is perhaps the best explanation of the origin of good and bad that Chinese philosophy can offer. And this theory was handed down to Chu-tze, the famous Confucian scholar, whose philosophy is nothing but an elaboration of it. All things in the universe have the Law inherent in them, he says, and the Law is the Great Primary Thing; a bird has its Great Primary Thing. But, Chu-tze synthetically treated Chou-Mao-shu's Great Primary Thing and Ch'eng-I-ch'uan's Law as one and the same thing; but he was wrong in doing so. Chu-tze was, however, a scholar of wide learning

and has exerted no small influence upon Chinese philosophical thought.

Liu-Hsiang-shan was contemporary with Chu-tze but was not a dualist. Chu-tze laid stress on the theoretical explanation of good and bad, so that he had to resort to dualism. On the other hand, Liu-Hsiang-shan attached great weight to practice in order to perfect himself, so that he was enabled to take a monistic standpoint. According to him, the way to make a sage oneself is by removing impurities from one's mind and disclosing the Law innate in it. So the philosopher advises us to make strenuous efforts to remove such impurities, which stand in the way of our self-perfection. And he sets up a dogma that the mind is the Law, and refutes the dualistic view of some Confucians. As said, his is an argument advanced from the standpoint of practice; but for purposes of the theoretical explanation of good and bad, this is not sufficient. So, even Liu-Hsiang-shan inclines to dualism without intending it. Thus, in explaining why some men cannot do good, he assumes the existence of a "parasitic spirit" in their minds. Anyhow, since he maintained a monistic point of view against Chutze's dualism, Liu-Hsiang-shan was not only held in great esteem in his days, but also is given a place of honour abreast of his learned colleague in the history of Chinese philosophical thought.

(4) Wang-Yan-ming. Well, the Yüan dynasty

came after the Sung. The founders of the former régime were Mongols, who, after conquering China, even invaded our Western Europe. It was in this dynasty that Marco Polo, the Italian, went to China. The dynasty was overthrown by the Ming rulers, who were in their turn ousted by Ch'ing; and after the fall of Ch'ing came the present republican régime. The reader will remember that the scholars in the Yüan dynasty could but follow either Chu-tze or Liu-Hsiang-shan, for they had no representative man in their time. It is, therefore, very noteworthy that the famous Wang-Yan-ming appeared at the middle of the Ming period. He was a statesman, poet, stylist and philosopher. And his theory is founded on Liu-Hsiang-shan's dogma identifying the mind with the law of the universe. When you consider the mind as an agent of discriminating between good and bad, it is intuition; but when you consider it as a dynamic phenomenon, as an entity, it is identical with the law of the universe. And Wang-Yang-ming attaches great importance to man's ethical intuition, for to discriminate between good and bad is the first requisite of morality. If you have cognized filial piety as good, it ought to manifest itself in practice; if you have cognized loyalty as good, it ought to manifest itself also in practice. If it does not, that is because your cognition is imperfect. And it is this point that Wang-Yang-ming will emphasize. A true knowledge

must manifest itself in practice; hence, his famous dogma of the union of knowledge and practice. Again, he says that man's intuition is the intuition of plants and trees and stones; that if one has not the intuition of plants and trees and stones, one cannot be man; that if plants and trees and stones have not the intuition of man, they cannot be plants and trees and stones. This is a paradox. But what he means becomes clear, when you remember that ethical intuition is the Law itself and that the Law is a universal thing. Thus, Wang-Yang-ming, like his colleague Liu-Hsiang-shan, takes a monistic standpoint; and moreover he is quite consistent with his monistic standpoint. For he interprets evil as a thing that does not exist in itself. For instance, a man may rob or kill another, but the evil does not emanate from evil mind, which is, according to Wang-Yang-ming, non-existent. That this idea of denying the reality of evil is borrowed from Buddhism. For do not the Buddhists say that entity is like deep waters and that the human passions are like the waves? Anyhow, one finds in Wang-Yang-ming a truly consistent monist. In his days, he had a large number of followers and was looked upon as a great scholar and philosopher.

Well, we have passed in review the representative men in the history of modern Chinese philosophy, and have roughly seen what they thought and said. As

for those who came after these great masters, suffice it to say that they did nothing but imitating their predecessors. And in China there are still followers of Chu-tze and Wang-Yang-ming, whose doctrines have had some effect on the younger generation of that country. In order to understand the Chinese nation, therefore, it is necessary for us to acquaint ourselves with an outline of its philosophical thought.

§ 6. **Laotzeism.**—It is the teachings of Laotze, a contemporary of Confucius, and also called Taoism, for its central idea is that of the Tao. What is the Tao, then? Literally, it is the Way; translated into terms of modern philosophy, it is something that transcends definition. As Laotze has it, "A way that may be defined as such is not the constant Way; a name that may be defined as such is not the constant name." Thus, the true way must be something indefinable. Take filial piety for example. The idea of being good to one's parents implies the existence of those who are not good to theirs. In other words, what you call an act of filial piety is something opposite to an act of impiousness, and so it is not the real thing. The real filial piety must be one that transcends contradistinction. Similarly, what may be defined as loyalty is nothing but loyalty in contadistinction to disloyalty; it is a relative loyalty, not the real one. The same thing may be said of other virtues. So, the time must have been when there exist-

ed the real loyalty, the real filial piety, etc., but when these virtues were not known by names. It was the time when the real morality prevailed. Such names as benevolence, righteousness, loyalty and filial piety were created and came into use, in order to save people from moral degradation. Therefore, Laotze says: "The great Way has ceased to prevail, and instead of it there are humanity and righteousness; wisdom has come in and great falsehood follows it." At the time when there prevailed the great moral principles, people knew nothing of such names as humanity and righteousness. To-day, it is necessary for the moral education to define these virtues, and the names for them cannot be dispensed with. But the ideal of Laotze was the restoration of the normal state in which there should prevail the great principles transcending definition by these relative names.

How, then, is such state to be restored? It cannot be done except by realizing this truth personally by mental experience. According to Laotze, the Absolute Way transcends definition, but an individual's mentality conformable to this Absolute Way may be defined by means of such terms as 虛無 (nothingness) and 靜 (quiescence). As our philosopher makes much use of the word "Nothingness," some critics may identify it as the "Tao" or Absolute Way, but it is a mistake. Paradoxical as it may sound, the term "Nothingness," as used by Laotze, is one implying

potential existence. Thus, the founder of Taoism says: "All matters of great importance are to be dealt before they attain their importance." To cite a familiar instance, it takes no small labour to cut down a big tree towering high up into the sky. But the tree has grown from a seed-leaf, and if you nip it, you can save yourself the labour beforehand. And the labour thus saved is in the "state of nothingness," while the labour taken in hewing down the big tree is in the "state of being." To cite another instance, he who believes in Taoism, does not take pains to lead his employees or other subordinates by personal examples, but just controls them so as to make every one of them discharge his proper duty. If any one fails to do so, the Taoist admonishes him of his duty briefly, but in such a way as drives it home to his heart. To show examples personally or lead his subordinates by haranguing would cost him much energy; but admonishing briefly to the point, hardly anything. Thus, the mental and physical pains which would otherwise be in the "state of being" may be reduced to the "state of nothingness." To put it subjectively, your mentality falls into quiescence or nothingness when it confronts such matters. The ideograms恬淡 (suppleness), as well as 虛無 (nothingness) and 靜 (quiescence), symbolizes the fundamental principles of Laotzeism. For our philosopher preaches non-resistance among other things. "In-

stead of advancing by inches, ye shall retreat by the foot." So, he is in for retreating without offering resistance. Also, he believes in the strength of suppleness as pitted against sturdiness. A big old tree which looks sturdiness itself is apt to break in a storm, but the supple stalk of a grass will not. So, the little grass is able to live out its alloted span of life because of its suppleness. Laotze was averse to disputing with others, much more to quarreling. Nor did he compete with them. Thus, his mental attitude toward them might well be expressed by the word "Suppleness."

To conduct oneself with such an attitude is the Taoistic idea of practical morality, and the teachings of Laotze are nothing but an amplification of that idea. You may call this attitude a sort of mood if you like. Once you become the possessor of this mood, you will be able to take advantage of it for life, and it is the final victory that Laotze expects us to aim at. In this sense, he may be called utilitarian. His teachings on such mood are to be applied to one's mental culture, though it would seem, they are not philosophical enough. And yet he tries to find out a moral principle about it. His idea is that all men shall return to ther original nature through avoiding competition and quarreling. What, then, is the nature of man? In this respect Laotze assumes that all men are born good. So, he has it: "We have

three treasures, namely, benevolence, economy, and retiring life." Surely this saying refers to the nature of man. Again, when he says, "....people do not hold intercourse with one another until they die of old age," he has in view the ideal community in which everybody is contented with his own lot and confined in his own place without holding intercourse with his fellow-men. One gets up in the morning and eats and drinks and goes to bed. In such a community, according to Laotze, people do not compete with one another, but conduct themselves benevolently in their mutual relationship. However, for purposes of obviating the possibility of rivalry, they refrain themselves from paying and returning visits. Our philosopher also says, "Requite a wrong with a kindness." In this respect, his teaching much resembles that of Christ, and it is clear that Laotze puts greater stress on 'giving' than on 'taking.' Althuogh such an attitude as is symbolized by the term 虛無 (nothingness), 靜 (quiescence), or 恬淡 (suppleness) is retiring and negative, yet a kindness done in requittal of a wrong may be called the positive result of a negative attitude. The "great Way" as Laotze calls it means an ideal state in which all men are back in their 'nothingistic,' quiescent mood. And when they are in this state, the goodness of their original nature induces them to do such things as requiting a wrong with a kindness. The doctrine of Laotze was perhaps founded

on the worship of the generative organs in China. More correctly, Laotzeism represents the female principle side of the worship, while Confucianism stands for the male principle side. The epigrammatic saying, "know the male principle of it, but stick to the female principle of it," shows how Laotze sets store by the latter. Such things as suppleness, nothingness and quiescence are every one of them a female quality, and the philosopher thinks that the final victory in life can be won through sticking to them. This is, it would seem, an idea characteristic of the worship of the female generative organ. From ancient times there has existed in China such religious thought, which is still prevalent among a section of the people. The teachings of Laotze, imbued with a religious character, became Taoism, which is one of the two great systems of faith and worship in China, the other being Buddhism. With the general masses, this religionized Laotzeism is more popular than Confucianism. Its influence, however, is based on the superstiton among the people; so it is not that the fundamentals of the doctrine of Laotze are believed in by them.

§ 7. Motze and Yangtze.—Motze flourished in a later period than Confucius, and Yangtze still later than Motze. Both, however, went before Mencius. The doctrines of these two philosophers are to be considered to have originated in the social thought in China. The doctrine of Motze is like that of Christ

ianity, in that it is based on love. This love he terms, 兼愛 which means altruistic love, and he preaches that we should love others just as we love ourselves. The feudal lords loved their own territories, but did not love others, so that they tried to promote their own interests by taking others' lands. If, however, they had loved others' territories as much as they did their own, thy would not have taken others'. Likewise, our philosopher proceeds to say, if an individual loves others as much as himself, he will not seek private gain by robbing others of their property. As he loves himself and does not love others, he comes to commit such crimes. Thus, Motze preaches altruism. Mencius criticizes this doctrine and says that if you follow Motze's teachings you must treat your parents and others indiscriminately. And such is not the way of human beings, but that of birds and beasts. But Mencius is wrong in his criticism. Motze preaches love over and above the common ethics and morality. In this respect, Motze is like all other preachers of love. When he said, "love your enemy," Christ had the same idea of love as the Chinese altruist. Christ's teaching was that we should extend love to our fellow-men more than the common ethics dictate. But why did Meitze broach such a doctrine? It was because he felt indignant at the depraved condition of society. In his time, the feudal lords of China were given to putting the people under the screw and campaigning. They

had no trace of humanity towards not only their rivals but also the people of their own. And as the motive of Motze was his indignation at the social condition of those feudal times, so he proposed, among other things, that luxurious music and expensive funeral rites should be prohibited, a proposal which was founded on his love of his fellow-men.

Thus, the doctrine of Motze, if amplified into a system of faith, would do good to mankind, no less than that of Christianity; but as it is, it has failed to appeal to the modern mind. In his time, however, Motze, seems to have had a pretty large following. For Mencius, the great Confucianist, attacked them in strong terms. And Motze himself was quite busy preaching love and economy to his fellow-men. Compared with Motzeism, the Christian doctrine is more profound in a spiritual sense, seeing that it connects this love with the Godhead and preaches the way to enter the kingdom of Heaven. Moreover, a Judaistic influence contributed to making it what it is. There is some theistic idea in Motzeism. Thus, Motze says it is because people do not believe in a God that they commit sins. But he is rather weak in his insistence as a theist; he is lacking the fervour of Christ, so that he is after all the representative of one of the various systems of Chinese philosophy and nothing more. Early in the Chu dynasty, much regard was paid to his doctrine, but

as said, was very small in number. And though there is even now some movement for the development of Meitzeism, it may be regarded as negligible as a social force.

The doctrine of Yantze is a sort of individualistic epicureanism. You do not give a hair to promote the interests of the public; neither do you accept service even if offered by all the community for your personal good. And Yantze warns you against being loyal to your sovereign. For it is a way of ruin, he says. If you kill yourself by trying to be loyal, it is no good. Such thoughts as this must be considered to have sprung up as a reaction to the general tendency of the times. On the other hand, our Chinese philosopher preaches that we should indulge the "five passions." In this respect, this doctrine is very much like that of Epicurus, but why did Yantze say that kind of things? Before we have done with it, we must stop to think just why he became so much of an epicurean. In those times, the social conditions were extremely depraved; high morals were not necessarily held in esteem; little freedom was granted to the people, who under the oppression of the authorities, were forced to live a precarious life. And it was with the ideal of saving them from doubts and anxieties that Yangtze came out with his doctrine. Therefore, it must be admitted that Yangtzeism had some beneficial effect on the public, though his was, after all, a defiant attitude.

Even in those degenerated times, Mencius boldly preached ethics and morality and tried to bring back the ideal states that prevailed under Yao and Shun. Here is the greatness of our Confucianist.

The doctrine of Yangtze, like that of Motze, was propagated to some extent early in the Chou dynasty, but in the Han period its influence began to wane. To-day, few men believe in it, so that it has already ceased to be an active force in the Chinese world of thought.

§ 8. The Jurists.—The father of the Jurists in China was Kuan-Chung. He was a premier serving a ruler of might, and so his idea was entirely different from the moralism of Confucius. Since his official duty was to serve hegemony, it was quite natural that he should have laid great stress on legal matters. He wrote no books, though after him came such jurists as Chên-pu-hai, Shang-yang and Han-fei-tze, the last-named being admittedly the most crudite of all. Han-fel-tze insisted upon that law should be of no respect to persons, that it should exact obedience from all persons alike. And in this insistence he seems to have voiced the opinion entertained by a section of the Chinese people in those times. In a country like China, where might was always right in practical politics, judgment was passed on everything, not according to law, but by the free will of the ruler. That such a practice was apt to give birth to many evils

was self-evident, and it was quite natural that public opinion should have taken a defiant attitude towards it and emphasized the need of efficient legislation. Thus the work of codification was taken in hand by each of the successive rulers, though the laws made were almost exclusively criminal.

The most remarkable thing, however, about the law-making in China is that special regard was paid to brevity. Pei'kung, the founder of the Han dynasty, was a great man, who stood up in arms to save the people from the tyranny of the Ch'in rulers. When he succeeded in invading their country and ousting their power, he caused the bad laws of Ch'in to be repealed and the famous "three articles" enacted in their place, to the great joy of the people. The new articles were: (1) Those who kill others shall die. (2) Those who injure another's person shall be punished. (3) Those who rob others of their property shall be punished." This episode is indicative of the Chinese regard for brevity, a feature of their national practice which perhaps originated in their belief in Laotzeism.

§ 9. Other Doctrines.—Besides the above-mentioned, there are such schools as the Sophists, Nominarigorists, Astrologers, Agriculturists, and the Strategists etc. But we are not going to deal with them here, since it is not our purpose to make a historical study of Chinese philosophy. Only the more important ones have been considered to show just

what philosophical thoughts have been working on the social life of the Celestials. Now let us view the matter from another angle.

CHAPTER III

SOME HISTORICAL EPISODES LEADING POSTERITY

§ 10. Chinese Historians Romantic.—In China, many a story founded on historical facts has been still told to this day. The Westerners, too, have such stories, but generally they are not so impressive as the Chinese ones which are related with great rhetorical force. Well, China is a country where literary technique is especially made much of, and accuracy is often sacrificed to rhetorical charm in these stories. Many of the most conspicuous examples of this may be found in the "Shih-chi" by Szu-ma-Ch'ien, and this book is said to be peerless among similar works so far as the art of writing is concerned, though there is much doubt as to the accuracy of the facts that are told in it. For it is the usual measure employed not only by Szu-ma-Ch'ien but by the majority of Chinese authors to concoct facts so as to make them romantic. So, if you take the statements in Chinese books at their face-value, you will be greatly misled by them

in the nine cases out of ten. Thus, many episodes in Chinese history undergo the process of exaggeration, with the result that the stories founded on them are told and re-told with much gusto among the people. And as said elsewhere, they have no small effect on public morality.

§ 11. Eloquence of Su-Ch'in and Chang-I.—There is a familiar story told about the diplomatic chicanery of Su-Ch'in and Chang-I. They were politicians who flourished in a period in which the famous Mencius also came on the stage of Chinese history. At that time China was in the so-called age of civil wars. To the west of the passes of Han-ku-kuan was the powerful Kingdom of Ch'in; to the east were the smaller ones, such as Ch'i, Chao, Wei, and Yen, which were suffering from the pressure brought upon them by their great rival. So, Su-Ch'in planned to bring them into a union so that they might confront Ch'in better. Szu-Ma-Chien, the historian, puts it as follows:—

Ch'in threatened to invade the smaller kingdoms, when a politician, Su-Ch'in by name, had an audience of Hui-wang, King of Ch'in, and told him what he should do. The king, however, would not listen to the politician, who now left him and went to the lord of Yen. To the latter Su-Ch'in suggested that a policy of conciliation be taken towards Chao. Thereupon the other supplied the man with the necessary

expenses and sent him to Chiao, where he was received by Su-hou, sovereign of the state, and took the opportunity of gaining the latter's ear. The armies of the states to the east of Han-ku-kwan, taken together, were ten times as strong as that of Ch'in. The canvassing politician said: "If these armies were united to confront Ch'in, the latter would not be able to hold out against them. The best thing for the six states to do was to form an offensive alliance." Su-hou, Lord of Chao, was for the policy suggested and sent Su-Ch'in out on a mission to win the others over to Chao's side. Su-Ch'in now went to visit them one after another and seeing the respective lords of those states, did his best to convince them of the advisability of making common cause against Ch'in. When Su-Ch'in came home wretched his sister-in-law would refuse to prepare food for the young man whose appetite was keen enough after a long day's fasting. This time it was different. The disappointed man of years ago was now the protagonist of the six-power alliance movement; the premier, so to speak, of the united governments. It so happened that he passed the good old town of Lo-yang, his native place, escorted by a retinue of horse-men, charioteers and commissariats with their chariots and waggons. And what a procession it was! His brother, his wife and sister-in-law came out to meet him, but none of them dared to cast their eyes up to him. Reverently and respectfully they waited on their royal friend. Su-Ch'in looked at them with a significant smile on his lips and demanded; "You were all so arrogant to me formerly and you are now so respectful. Why this difference? "Why," answered the wife of his brother, "because you are now in a high position and moreover very rich." "When one was noble and wealthy, one was treated by one's friends with awe and reverence; but if one was poor, one was despised by them. That was but human. If I had owned a piece of farm in my native place, I would have remained there tilling the soil and have certainly not found myself play a part in the politics of the six states." So saying to himself, he caused the cash-box to be produced and its contents to be distributed among his friends. Afterwards he made arrangement with the statesmen of the six states for their alliance against Ch'in, and then returned to Chao. Su-hou, lord of Chao, rewarded his services with the grant of a fief. It was, however, not long before Chao was beguiled by Ch'in into betraying her allies, Chi and Wei. Thereupon they despatched troops to chastise Chao, and Su-Ch'in took flight. And the six-power alliance broke up.

Chang-Yi was a native of Wei and also a pupil of Kuei-ku hsien-shêng. Once he went to Ch'u and saw the premier of that state, at whose hands he received ill treatment. On his coming home, his wife com-

plained of it. Chang-Yi waited till she had finished speaking. Then he asked, "Look here. Is my tongue all right?" With this he put out the organ, thereby meaning that there was yet much hope of his rising in the world while he had his tongue. At that time, Su-Ch'in was manoeuvering for the realization of a state alliance; and he deliberately stirred the wrath of Chang-Yi, who stood in his way. So, Chang left him and went to the kingdom of Ch'in. In opposition to Su-Ch'in's, this man's diplomatic idea was to make the lesser states tributary to Ch'in. During the reign of Hui-wang, Chang-Yi attacked Wei at the head of Ch'in's troops and captured a town, but soon returned it to Wei, thus laying her under obligation. Then, he so handled her ministers that they ceded a territory to Ch'in by way of apologies. On getting back to Ch'in, he was made premier. Afterwards he left Ch'in and became premier of Wei; that on purpose to play into the hands of Ch'in. In the time of Hsiang-wang, he returned to Ch'in and was placed at the helm of state; but in his closing years he was premier of Wei again, and he die as such.

As said, Kuei-ku hsien-shêng was a Machiavellian. His book remains to this day, though its genuineness is rather doubtful. It may be said that this master of diplomatic chicanery shines with reflected light, for the two pupils of his are now far more famous and the master's name is remembered only in

association with them. Both Su-Ch'in and Chang-Yi were ill-treated by their wives earlier in their lives, but afterwards their worldly success won them their respect and reverence. Both were born low and rose in the world, making capital of a fluent tongue, a fact which appeals to the imagination of the young and ambitious. No wonder that they should become so famous in Chinese history. And that their examples have influence on modern Chinese mind cannot be overlooked. When, for instance, some embassy rattled on nonsense at the conferences at Geneva, trying to deceive the representatives of the powers, he was imitating Su-Ch'in and Chang-Yi, subconsciously to say the least. He himself may not own that, but it is obvious that the two historic figures were working in his subconsciousness.

§ 12. **The Wit of Mao-Sui.**—Another famous one in Chinese history is Mao-sui, a contemporary of Su-Ch'in and Chang-Yi. It was the "Age of Civil Wars," and the six lesser states were always suffering from the pressure brought on them by their great rival Ch'in. It so happened that Ch'in invaded Chao and threatened to capture its metropolis. Thereupon, Ping-yüan-chün turned to Ch'u for help. He made up his mind to pay a visit to that state, and as an escort, he wanted to pick up twenty from the several hundreds of henchmen who were under his patronage. Nineteen men well up both in literary and military

arts were readily selected out of the number, but a twentieth was yet to be found, when a man of the name of Mao-Sui came out and recommended himself. The premier beckoned to him, saying: "A man of ability in the world is like a gimlet contained in a hemp bag. It will not be long before his strong point shows itself. Now you have lived under my roof for three years, and yet I have heard nothing about you." Then Mao-Sui replied: "Just put the gimlet in the bag, and it will not only show its point, but break through the bag." Ping-yüan-chün seeing wit in this reply, took the man to make up the escort of twenty. The other fellows smiled at him. The premier and his party now went to Ch'u and negotiated with the ministers of that state for an *entente cordiale*. The parley, however, did not go smoothly, and it made Mao-Sui impatient. Cripping the hilt of his sword, he came up the steps and stood there in the presence of the king of Chu. "Well," said he, "The matter is quite simple. It can be settled by one word, Yes or No. Why waste your time rattling on nonsense?" The king of Ch'u glared at Mao-Sui. "Begone!" exclaimed he, "what are you that you should dare come in my presence? We are parleying with your lord. We have nothing to do with you fellows." Ready to draw his sword, Mao-Sui now approached the king closely and said: "Your majesty can scold me, perhaps because you are the king of a great state. Now be-

tween you and me there is but a distance of ten steps, so that you cannot count upon the greatness of your state. Your majesty is wholly in my power. Ch'u is now a great state, so that none of the others can confront it; but even Ch'u has had bitter experiences. Your majesty's predecessors have learnt to their sorrow what it was to be defeated in battle. Well, this parley is in the interests of Ch'u rather than Chao." The king nodded approval. Thereupon, Mao-Sui caused some blood of cock, dog and horse to be brought in a copper basin, which he held up to the king, saying: "First, your majesty will sip the blood and pledge yoursef to keep friendly relations with us. Next my own lord. Next, myself." And having sipped the blood himself, Mao-Sui, holding the basin in his left hand, waved his right to his nineteen friends. "Come on, everybody," said he, "Sip this blood and give your pledge. You are good for nothing, every one of you. You depend too much upon others, I say." With this he summoned them to the foot of the steps, where they sipped the blood from the basin by way of pledging. Thus, an agreement was made between the two states, and Ping-yüan-chün and his party came home. The premier, appreciating Mao-Sui's services very much, rewarded him by according him the treatment of an honoured guest. Soon afterwards, Ch'u and Wei came to the rescue of Chao, despatching troops to the castle-

town of Han-tan, where the army of Ch'in was completey defeated by the allied forces.

The above story of Mao-Sui is of a nameless young man with the gift of the gab playing an important role in the affairs of state. In China there have been a good many adventurers, who, with neither wealth nor rank, have succeeded in cutting a figure, having recourse to their eloquence only. Su-Ch'in, Chang-Yi and Mao-Sui are just examples of such successful adventurers, whose doings have acted upon Chinese mind in a great measures.

§ 13. Some Stories of Friendship.—Some historical episodes are, however, more ethical and therefore salutary in their influence than those just cited. Take for example the anecdote told about the reations of Lien-po and Lin-hsiang-ju. Lin never quarrelled with Lien. If he came across with his friend in the street, he averted his face from him and turned away. When asked why he did so, Lin is said to have replied that, if they came to a fight, one of them would certainly die and that it would be a great loss to their country. Lien-po heard this and was moved to tears, for he was as much of a patriot as his friend. So he went to Lin and thanked him cordially. The story of the friendship of Kuan-Chung and Pao-Shu is also very famous. These anecdotes when told with much rhetorical force cannot but exert an influence upon public morality.

§ 14. How was won the Victory of the Red Cliffs?—We find a similar case in Chinese history. It happened during the famous battle of the Red Cliffs, which was fought on the bank of the Yangtze at the period when the three kingdoms of Wei, Wu and Han were contending with one another for supremacy. At that time, Wei was reigned over by Ts'ao-Ts'ao, the famous strategist, who sent a message to Sun-Ch'üan, sovereign of Wu, saying that he was coming to meet the latter, himself at the head of 800,000 marines. This was an actual challenge to war. The letter in question was shown by Sun-Chüan to his ministers, who, blanched with fear, counselled their lord to conciliate Ts'ao by welcoming him. Only one general, Lu-Su by name, was strong against conciliation. Having prevailed upon his king, he persuaded him to summon a man of the name of Chou-Yü into his presence. Chou-Yü came and was told all about the crisis. Well, he was a man of resources. He swore to Sun-Ch'üan, lord of Wu, that he should defeat Ts'ao's navy for him and asked that a picked army of 30,000 be placed at his command for the purpose. Much encouraged by this, Sun-Ch'üan drew his sabre and cut a notice-board before him in two, declaring that those who should counsel hm to welcome Ts'ao would be treated like that piece of wood. Then, Chou-Yü was given the command of a strong army of 30,000 and ordered to make common

cause with Liu-Pei, king of Han, against Ts'ao-Ts'ao. Chou-Yü now advanced and stationed his troops at the foot of the Red Cliffs. Ts'ao's marines were encamped on the north shore of the Yantze. Then, a captain under Chou-Yü suggested that Ts'ao's fleet be destroyed by setting them on fire. To this the general listened. Ten fighting boats were requisitioned and fully loaded with brushwood, which was sprinkled with oil. The heaps of the inflamable material were carefully concealed from the enemy's view, by stretching curtains around them, and then flags were set up on their tops. Astern of the hindermost of these vessels, a fast clipper rode at anchor. Preparations having been made, Chou-Yü sent a messenger to Ts'ao and offered to surrender his fleet to him. There was a fresh southeasterly breeze blowing. The ten fighting boats now put out to the midstream, whereupon they hoisted their sails; and the clipper sailed in their wake. Ts'ao and his stuff, watching the movement of those vessels from afar, thought, naturally enough, that they were going to surrender themselves to them. But such was not the case. For, when they came within half a mile of Ts'ao's fleet, columns of black smoke began to shoot up skyward. Fire had been set to the piles of brushwood, and the flames were fanned up by the wind, which was now growing stronger and stronger. But the burning vessels themselves sailed as fast as an

arrow and soon mingled with Ts'ao's fleet, with the result that the latter caught fire and burned up one after another. There were no small casualties in men and horses. Flushed with success, Chou-Yü marched his troops onwards and put the enemy to rout. And Ts'ao-Ts'ao escaped with bare life. Afterwards, he attempted to invade the kingdom of Wu several times, but never succeeded.

This battle of Red Cliffs is so famous that every boy and girl who have studied Chinese history must remember it well. Several centuries after the event, Su-Tong-po the great man of letters, paid a visit to the Red Cliffs, when he had a feast in the boat and finding himself in the mood, struck off a lengthy prose-poem at a heat. This composition is also very famous, so much so that, when one hears the name of the Red Cliffs, that of Su-Tong-po only occurs to one's mind.

The battle which resulted in the loss of the best part of a strong army of 800,000 is surely one of the greatest events in the history of China; and it seems quite absurd that it should be outweighed by an impromptu work of a poet. But as the old saying has it, the pen is mightier than the sword. Likewise, Rai-Sanyo, the Japanese historian-poet, made the valley of Yabakei very famous by his account of a trip there. Both before and after him many others must have travelled about the place and admired the same

scenic beauty that Sanyo admired; and yet the name of Yabakei is associated only with this man of literary fame.

But to return to the subject of the battle of the Red Cliffs, the worst of it is that Chou-Yü, listening to the suggestion of a captain under his command, pretended to surrender and surprised Ts'ao-Ts'ao into a complete defeat. Such a trick is not permissible in the international practice of to-day. However, the matter has been ignored by the Chinese historians, who seem to be engrossed in their business of admiring the great success of Sun-Chüan's army. So, even in these days of international fair play, the average Chinaman makes no scruple of cheating his antagonists in battle. Who has not heard of a Chinese retreating under cover of a Red Cross, or of a Chinese storming-party displaying a flag of truce and pressing hard upon the enemy's camp?

Thus, some historical facts have great influence on the national mind. People are apt to feel that an injustice done in the distant past is not to be blamed at all, because it is historically known to them. And it is even imitated by some of them. This is, indeed, a matter for serious consideration.

§ 15. On the Chinese Custom of Honouring Sages, Savants and Anchorites.—From olden times there has been a peculiar custom in China. It is that of showing an extraordinary hospitality to sages,

savants, anchorites, etc.. For instance, Confucius was very much honoured as a great sage in the Kingdom of Lu, and he was called by the name of "Father Confucius" in his last years. During his wandering tour in China in company with many of his disciples, Tze-Kung, one of them, is said to have undertaken the office of paymaster for the party, but it is a historical fact that they were accorded hospitality by the country whereever they went. Beside the great protagonist of Confucianism, Mencius was of lesser magnitude; and yet when he went to pay a visit to a feudal lord, several hundreds of chariots were waiting at the frontier to receive his party there. This custom prevails even in the present-day China. Personages of distinction, such as statesmen and learned professors, generally have their patrons who provide food and clothing for them, or befriend them in some other ways.

Why has there prevailed such a custom in China? For one thing, it is perhaps because the Chinese, as a nation, have had no central object of worship or admiration. No Chinese sovereigns have ever won the heart of all the people who, in most cases, were made to serve them against their will. It was only natural, therefore, that they should have revered sages like Confucius more than their kings or emperors. Nay, the sovereigns themselves had to honour such men. Moreover, the Chinese are a cultured peace-loving race, from the crown down to the common people,

they have always been liberal enough to honour anybody who contributed to civilization. Thus, in the period, it was even declared that Buddhist priests should not bow before a lay king. For they had severed all connections with the secular world. Such declarations might be tolerated in China, but emphatically not in Japan. In European countries there prevail conditions somewhat resembling those in China. In Germany, for instance, university professors are treated with profound esteem and considered as men of great authority. This seems to indicate that they have nothing to rever but their own culture.

No Chinese government has ever succeeded in making its power felt throughout the country; and the political history of China is, so to speak, an endless age of rival chiefs. Naturally that state of things makes the people restless and uneasy. But it being man's nature to seek some object of worship, they must turn to their statesmen, sages or savants in their restlessness; which seems to be the reason why such men are accorded greater hospitality in China than elsewhere. Somehow, this custom is an important feature of Chinese life, and those who would understand the Sphinx of the Far East must always bear this fact in mind.

§ 16. On the Importance of Historical Facts.— There is one historical fact well known to the Japanese. Several centuries ago, there were fought in

Japan a series of battles between the Minamotos and the Tairas, two rival clans. The protagonist and captain-general of the former was Minamoto-no-Yoritomo, who did not take the field, but remained behind at his head-quarters at Kamakura, some 20 miles away from the present capital of the country. On the other hand, the Taira clan made Saikyo (old name for Kyoto) the base of operations. Yoritomo took the aggressive and despatched an expedition to attack the Tairas, placing Yoshitsune, one of his younger brothers, at its head. So there took place the famous Battle of the Uji. The two armies had confronted each other across the river. Well, in the eyes of ancient Japanese warriors, leading the van was an exploit well worth making a boast of, and never a battle of any importance was fought but some people were involved in a contention for the honours.

In this Battle of the Uji, the Tairas stubbornly held their positions, which they had strengthened by such defensive works as laying palisades under the surface of the river. The Minamotos' troops, finding it very difficult to advance, only crowded the dry parts of the river-bed, when, behold, a warrior rode into the stream evidently to cross it on horseback. It was Kajiwara-Kagesuye. But he had a formidable rival in the person of Sasaki-Takatsuna, for the latter followed suit, giving a spur to his steed. The legend says that the white ensign was for the Minamotos and

the red for the Tairas, but flags and ensigns of various other colourings were used on either side. Warriors of high standing, including the captain, were all clad in beautiful armours. Just imagine two of such warriors riding their steeds into the emerald waters of the Uji, contending with each other for the lead. It must have been simply picturesque! Previous to proceeding to the front, Sasaki-Takatsuna had an audience of his lord, Yoritomo, who gave him a good horse and told him that Kajiwara-Kagesuye had asked for the same animal, but that he was not granted the favour. "So," said the Captain-general, "Kagesuye must be angry with me. You will please understand this and repay my kindness by doing your very best in battle." When Takatsuna arrived at the scene of the battle and happened to ride past Kagesuye, the latter is said to have been displeased at the way in which his Captain-general treated him. He inwardly swore to baffle his better-mounted rival by riding foremost into the enemy's position. But Takatsuna, on his part, had given his word to Yoritomo that he would lead the van. And he was now in the stream falling behind Kagesuye. He was embittered. He felt he must make good his pledge to his lord at any cost. Suddenly he hit upon an idea, and addressed Kagesuye drawing his attention to the loosened condition of the saddle-girth of his horse. So, Kagesuye halted and was re-girthing his animal, while the

other, perhaps with a chuckle, outrode him and was the first to get to the enemy's position. And Sasaki-Takatsuna was put on record by Captain Yoshitsune as having led the van in the Battle of the Uji. This is perhaps the best-known episode in Japanese history, and every school-child knows it. In the Sino- and Russo-Japanese wars there must have been not a few incidents worth recording, but none of those comparatively recent ones are so well known as this Uji-kawa episode. May be it is partly because Japanese classical literature lent enchantment to it, and partly because the incident itself took place under so popular a general as Yoshitsune. But you must stop to think whether it is good to have such a thing popularized. When Takatsuna told his rival that the saddlegirth of the latter's horse was loosened, he resorted to a trick.

Indeed, he may have told the truth, but that he did so for purposes of taking advantage of the delay that he should cause his rival cannot be denied. Was he to be excused for such a ruse? Was it not contrary to Bushido to use a trick to forestall others? Had he not done so, Takatsuna might have fallen behind Kagesuye, and thereby broken his pledge to his lord. In view of which, this act of his may seem excusable, but nevertheless, it is by no means commendable. One wonders how this historical episode impresses the young minds of Japanese school-children.

Perhaps because of the romantic charm that literature has wrapped about the famous incident, few men have dared to criticize it, Takatsuna being permitted to pass for a model *Samurai.*

As may be seen from the above-mentioned instance, the badness in a historical fact is apt to fade away in the course of time. Take the Italian *il principe* for example. Ethically, it was no good thing. But as we consider it now through the mist of history, we take it rather lightly, as embodying one of the many doctrines that have arisen and fallen out in the long past. There are a great variety of doctrines in our present world, and they inspire or counteract one another to make our social structure what it is. It may be that, because we are used to such a state, we do not see much harm in the fact that such a one as this existed in ancient Italy; or it may be so because we feel that the thing belonged to the distant past.

Properly speaking, the classics must be suitable for use in the class-room, in point of either their contents or their style. Hence, the name of classic, which literally means 'pertaining to the class-room.' But among the 'classics' there are not a few that are unsuitable for the class-room. The Japanese 'Kojiki' is a case in point. Not everything contained in it can be made teaching stuff for the young, though it is still considered as the most venerable of all Japanese classics. The objectionable parts of the book

are simply ignored by the authorities, so that its publication has never been prohibited by them. But so much pornography in contemporary literature would surely cause censorship to take action.

Our attitude towards such writings in the 'Kojiki' may be likened to that towards some crime made unpunishable by prescription. Because it was written ages ago, we feel that it is not to be taken too seriously. This leniency of our attitude leads to a rather deplorable state of things. Have not some of the literateurs advocated the application of the naturalism of ancient Japan to our life and conduct? Fortunately, our moral conceptions exclude the possibility of such application, and those anachronistic pleaders have failed to arouse any response in the public mind. Still, it cannot be denied that there is a growing tendency among the people towards the toleration, if not the encouragement, of that kind of things. One may have a sound ethical judgment of what one's ancestors have done, and yet one is very likely to be influenced by it.

BOOK THIRD
MANCHUKUO

CHAPTER I

SOME CONSIDERATIONS ON MANCHURIAN LIFE

§ 1. The Manchu Race.—Manchukuo (from which the English name "Manchuria" is derived) has now become the name of an independent state and implicates a fixed territory. Originally, however, it was not the name of a country. According to some, it was an honorific title given by the members of a native tribe to their chief, and "Manchuou" in this sense was represented by the Chinese characters 滿佳 instead of 滿洲. But others say that it has its origin in the title of honour meaning "the Great Emperor of Manchouli" used in letters addressed to him from the Tibetan officials, who used to present him with Buddhistic canons every year. Afterwards, this "emperor" caused his country to be denominated Ch'ing, and yet his subjects continued to use the title of Manchu in adressing him. Later, he called himself the "Emperor of Manchoukuo;" in his later years, however, it was re-denominated Ch'ing. The family name of the Ch'ing emperors was Ai-hsin-chiao-lo, and in an edict

issued by the Emperor Ch'ien-lung it is stated that Ai-hsin signifies "Gold," meaning thereby that the founders of the Ch'ing dynasty are the ancestors of the Manchurian 'race.' Ethnologically, it belongs to the Tungutse branch; the Tunguses are to-day distributed over Manchuria and a part of Siberia, and they are put by ethnologists in the Ural-Altaic group with the Mongols, Samoyeds, Turks, Lapps, Finns, etc.. The languages spoken by these peoples are philologically included in the same group, and the religion prevalent among them is Shamanism. Besides the Tunguses, there are found in Siberia such peoples as Kamchadales, Ararats, Ostchaks, etc.. These peoples believe in Shamanism and practise totemism. Of those, some are said to be ethnologically related to the races of North America.

Mongolia is divided into two parts, Outer and Inner Mongolia. Outer Mongolia is inhabited by pure Mongols, while Inner Mongolia is inhabited by people of mixed Mongol and Tunguse blood. This mixed race is called Tung-hu in Chinese, and includes Hsien-pei, Wu-han and Ch'i-tan. Hsien-pei is of more Tungutse blood than Mongol. Wu-han of more Mongol blood than Tunguse, and Ch'i-tan mostly inhabiting Inner Mongolia. The Tunguses are brachycephalic. According to some anthropologists, this flatness of the skull comes from the Tunguse custom of pressing the heads of the young with slabs of stone. Straight black

hair and tallness in stature are also among the distinct features of this 'race.'

The peoples belonging to the Ural-Altaic group, such as the Tunguses, Mongols, Turks, Samoyedes, Lapps and the Finns, use postpositions in their languages, in which respect they resemble the Japanese. In the old chronicles of China, the Tunguses are called Hsi-Shen and the founders of the Ch'ing dynasty arose from among them in Manchuria. The immediate vassals of the Ch'ing emperors known as the eight flags were the Manchu nobles, and when the seat of government was transferred to Peking, most of them moved to the Peking side of the Great Wall. Yet, to this day, Tunguses remain scattered all over Manchuria, though the largest part of the inhabitants are Chinese, the other elements being Turks, Coreans, Mongols, Russians and Japanese. The recent assumption of the Ai-hsin-chiao-lo family means that a representative of the Tunguse element was set over the numerically predominant Chinese.

§ 2. **Distinction between the Manchus and the Chinese.**—The finer racial differences are scarcely recognizable to outsiders. The average Oriental can not tell a German from a Frenchman, nor an Englishman from a Russian. Much less can he tell a Norwegian from a Pole, or a Spaniard from a Portugese. He thinks that they are ethnologically the same thing. Likewise, in the eyes of a European, the differences

between a Japanese and a Chinese are hardly recognizable; much less the differences between a Mongol and a Chinese or between a Chinese and a Tunguse. But a Japanese easily discriminates between his fellow countrymen and Coreans and *vice versa*; for there are marked differences between these two 'races.' Again, a Japanese is quite different from a Manchu physiognomically.

To-day, the inhabitants of Manchuria are mostly Hans (Chinese), but as said elsewhere, the aboriginals of that part of the globe were Tungutses. And they had a system of writing peculiar to themselves. According to some historical and ethnological researches on Manchuria, those characters were still in use before the foundation of the Ch'ing dynasty. It was during the reign of the founder of that dynasty that the Nü-chên characters were made and put in general use. Afterwards, Emperor Hsi-tsung caused the small characters to be instituted. These characters were used in translating Chinese classics, and those who would pass an examination for government officials were supposed to be well-read in such translations. Later, however, the Mongolian characters came to prevail, with the result that the Nü-chên writing became obsolete.

This institution of a peculiar system of writing by the founder of the Chin dynasty is a matter of supreme importance to the students of Manchuria and

things Manchurian. For it shows that the Ai-hsin-chia-los have very much to do with the condition of the locality. And the reigning of a member of this family over the large number of Chinese is just like that of the Windsors of German extraction over the British people.

But from olden times the Manchus have shown a strong racial instinct against the Chinese. Thus, in the 13th year of Shih-tsung's reign of Chin, an edict was promulgated to the following effect:—"Since the transfer of the seat of government from Hai-ling to Yung-an, people have quickly forgotten the old customs and manners of the Nü-chen. For Our part, we never forget them, as they were deeply impressed on Our mind when we saw them prevail. To-day, official banquets and other functions are held in the Chinese manner. We let it go, for the rules of propriety demand it. Not that We have a liking for it. A great pity it is that Our prince imperial should not be acquainted with such customs and manners, which are, thanks to Ourself, preserved to this day, but which will, We are afraid, be superseded at some future date. However, to let them fall off is not a far-sighted policy. And it is Our cherished desire to have an opportunity of visiting the good old town of Hui-ning with Our princes, so as to acquaint them with the old customs still prevailing there——Ye have been accustomed to the Chinese manners and customs from

childhood, but do not know the genuine Nü-chen ones. Some of you are even ignorant of Nü-chen writing and language. This is forgetting where ye come from. Ye, Our loyal subjects, shall understand and fulfil Our desire; and your descendants, too, shall obey Our exhortations."

In the same year, the Nü-chen were prohibited from rendering their names in Chinese style. This prohibition was from motives of patriotism, but it will serve to show that the Manchus strictly discriminated themselves from the Chinese.

The custom of wearing a pig-tail was originally a Manchu one. At first, the Chinese were averse to this custom and would not follow it. So the first emperor of Ch'ing withdrew for a time his order of making it compulsory. But before ten days had elapsed he caused it to be enforced again under penalty of death, and the Manchu custom finally became prevalent among the Chinese. When the last Ch'ing ruler was ousted by the revolutionists, the people had become quite accustomed to it, so that they were reluctant to cut off their queues. The wearing of one's sleeves tight was another custom forced upon the Chinese by the Manchu dynasty, but it also came to be adopted by them as their own.

The Manchu characters have now fallen into disuse; and the Manchu language is spoken only among the Tungutses in Manchuria. Even to them you may

speak in Chinese and make yourselves understood. In spite, however, of the intermingled customs and manners, the distinction between the two 'races' cannot be obviated. The slogan of "Down with the Manchus, resuscitate the Hans" recently used by Chinese patriots is indicative of the actuality of such racial consciousness.

§ 3. Manchu Historically Considered.—The nucleus of the Manchu population is Hsi-Shen, or the Tunguses. One comes across the name of Hsi-shen or its equivalents in the old annals of China. Thus, in a book called *bamboo annal*, there is a passage to the effect that in the 25th year of the reign of Ti-Shun-Yu-yu a Hsi-shen mission arrived here bringing some bows and arrows as a tribute. In the *Shih-chi*, references to Hsi-shen are also to be found; and in certain other books, the characters 稷慎 or 息慎 are used instead of 肅慎. All these combinations of Chinese ideographs signify the same thing, namely, Tunguses. Thus it may be seen that the race has been in contact with the Chinese for many centuries. To say, however, that the Tunguses constitute the uncleus of the Manchurian population does not mean that they are numerically predominant. It is quite the contrary. At present, their number in Manchuria is only one tenth of that of the Chinese.

In ancient times, Manchuria and its people were known to the Chinese as eastern barbarians or north-

ern barbarians, while the name of western barbarians seems to have been applied to the Tibetans. The Chinese have always discriminated themselves from their neighbours, whom they used to call "barbarians." The Huns were called Hsiung-nu by Chinese chroniclers. It was against these Mongols that Shih-hwang-ti of Ch'in organized the building of the Great Wall of China, which set up, in the Chinese eyes, a boundary between civilization and barbarism. Since then, their motto has been "China proper for the Chinese," but the so-called barbarians have more than once invaded the country and ousted the native monarchs. The first troops of 'barbarians' to conquer the Chinese were the so-called sixteen states; next came the Mongols, who established the Yuan dynasty; then at an interval of nearly three centuries, came the Manchus, who ended the Ming, and founded the Ch'ing dynasty. Needless to say, to be reigned over by these 'barbarians' was a great humiliation to the Chinese people.

As for the Manchus, however, they were, as they still are, proud of their achievements in the past. Were they not skilled in military arts? Did they not contribute largely to the culture and civilibation of China? In the reigns of Emperors K'ang-hsi and Ch'ien-lung, compilations quite unprecedented in the history of the people were completed under the direction of the government. And from among the Manchus appeared great scholars one after another; they were men be-

longing to the Manchu nobility.

§ 4. The Social Organization of Manchuria.—In Manchuria prevails kinship-organization in its nearly perfect form; that is to say, communities of kinsfolk are to be found here and there throughout the country. A casual inspection of a map of Manchuria will show you that there are many place-names containing the suffix 'Chia-chun' or 'Chia-tien', such as Li-chun, Hanchia-chun, Chen-chia-chun and Chang-chia-chun. All these are kinsfolk communities. Li-chia-chun, for example, is a place inhabited by kinsfolk of the Li-chia (Li-family). And these kinsfolk come together at a fixed date to offer sacrifices to their ancestors. As a rule, the place occupied by such a community is surrounded with loop-holed walls evidently for purposes of meeting attacks by mounted bandits, with whom the plains of Manchuria are always infested. Naturally, this form of social organization is preserved only in villages and smaller towns; it does not survive their development into cities. A similar form of organization prevails in China, too. It may be said that it is the unit of Chinese social life. From such communities, which are self-governing bodies, the local authorities collect various taxes, part of which are paid into the treasury of the Central government. To have these communities destroyed is, therefore, would be a great torture to them. So long as they are kept intact and in a peaceful state, it would seem that they

do not care whoever may come and rule their country. The Tungutses in Manchuria have also formed kinship communities, though they are very few in number and lower in the state of culture than Chinese ones.

CHAPTER II

LITERATURE IN MANCHURIA AND MONGOLIA

§ 5. **Liao and Chin.**—As it is our business in this chapter to review the work of the scholars that Manchuria has produced, it is well to begin with Liao (Ch'i-tan) and Chin. A few remarks are also due to the literary productions of those learned men who appeared from among the "eastern and northern barbarians." It must be remembered, however, that there were no books among those ancient tribes of the north. They had hardly any literature worth mentioning, not to speak of philosophy; their literary activities being limited to fragmentary compositions in prose and verse. In a certain chronicle of Manchurian literature are mentioned the names of scholars of the Chin, the Yuan, and the Ming dynasty. Several others of Chinese extraction are also treated as Manchurians by our chroniclers. Properly speaking, one ought to deal with the literary

works produced by Manchurians and Mongolians in their native countries, but this is rather difficult to do. For what is commonly known as the literature of Liao and Chin means the literature that was produced in their territories during those periods, irrespective of the racial extraction of those who produced it. So, we must defer the treating of this subject to another opportunity.

§ 6. **The Rulers of Manchuria and Mongolia.**—It is a noteworthy fact that the monarchs of Manchuria and Mongolia, the inhabitants of which were branded by the Chinese as the "northern and eastern barbarians," were made idols of by Westerners as great heroes or sages. In the "Compendium Historiae Ecclesiasticae Pekini," we have the following remarks:—

"Eo tempore, in Sinis, initium habuit dynastia mongolorum quae Yuen appelatur. Koubilay, nepos Gengis-Khan, expulsâ familiâ Soung, toto Sinarum imperio solus positus est. Strenuus in bello, in pace populos sapienter regens, Koubilay, qui Sinice vocatur Che-tsou, amicus erat litterarum ac scientiarum, favebat agriculturae ac commercio excipiebatque benigniter advenas qui sive aegotiationis sive religionis causa ad Sinas reniebant."

Presumably, the author of the Compendium has this remark about Kublai Khan on the authority of Marco Polo. It is remarkable that the Italian stayed

in China for seventeen years, receiving favours at the hands of the founder of the Yuan dynasty, whom he supplied with much information about things Western.

Of the Emperor Kang-hsi, founder of the Ch'ing dynastry, Bouvet speaks in high terms of praise.

In the long history of their national existence, the Chinese have twice been under the rule of the "barbarians," namely, in the Yuan and Ch'ing dynasties; and it is a happy coincidence that the founders of both lines were men who introduced European civilization into their country. Already in the T'ang dynasty, there were introduced into China Nestorianism and Mohamedanism; so you may say it is no wonder that Kublai Khan, of Yuan, should have taken an interest in Marco Polo and what he represented. But in my opinion there were two reasons for this. First, the monarch, resentful of the fact that his own people were treated as barbarians by the Chinese, burned to outshine them in civilization, and it was for purposes of learning things from the West that he welcomed the Italian to his court. Secondly, unlike the Chinese, those people under the Yuan and Ch'ing monarchs had no culture worth mentioning, so that they were only eager to introduce any foreign culture. This mental attitude of theirs has its parallel in that of the Japanese shown towards Buddhism. When that religion was introduced into China, it spread

among the common people of that country. Not so with the Japanese. It was members of the Imperial family and aristocracy that were first converted to Buddhism. Unlike her neighbour, Japan had hardly anything that she could claim as her own in the way of religions or philosophical thought, when that foreign religion was brought to the attention of the leaders of her national life, who were quite ready to accept it ahead of the rest of the people. As for the Yuan and Ch'ing rulers, it was only natural for them to have availed themselves of every opportunity in order to enhance the dignity of their own peoples. They had already conquered the Chinese by arms; all that remained to be done was to conquer them by civilization. And yet the conquerors had nothing to compare with the conquered in respect of culture.

§ 7. The Emperor Kang-hsi.—He was a great monarch with few parallels, and his reign lasted sixty-one years. For the development of the sciences and arts of China, he did very much. Being himself very fond of learning he treated scholars with special favours, and caused a number of bulky compilations to be made. Of them, a book of four valumes entitled *Hsing-li-ching-i* is perhaps the most important. It is a symposium of articles on moral philosophy from various authors of the Sung dynasty and after, with critical annotations from the pen of the Emperor. According to him, truth is the thing in itself, and this

has developed into the uiverse. Hence it follows that the nature of the ego coincides with that of the objective world.

§ 8. **Na-lan-Ch'êng-tê** (1654-1685).—Of all the men of letters that Manchuria has ever produced, Na-lan is the first and the most important. That he was a true-born Manchu may be gathered from the fact that his name was originally Nala, one of the thirty-one family-names of Ch'ing. A very voluminous compilation entitled T'ung-chih-t'ing-ching-chieh is ascribed to his name.

There are various books which have reference to the biographies and works (poems and proses) of Manchu scholars:—Pa-ch'i-wên-ching-k'ao, Manshiubungaku Kohaiko, etc., etc.. The former was compiled by a Manchurian scholar named Ch'êng-yü and the latter by a Japanese scholar, Hashikawa.

CHAPTER III

THE PHILOSOPHY OF THE KINGLY WAY

§ 9. **National Philosophy Conducive to the Formation of Character.**—The term "philosophy" has a rather pedantic sound, and yet it does not necessarily mean discouring on Kant or Hegel. If a man has peace of mind in getting on in the world, he must surely be a philosopher. Thus, everybody can not

be a Kant or a Hegel, but everybody may have a philosophy of his own. In the Dissertations of Chuang-tze, we find a passage relating how an old man used to go up and down the hillside to draw water from a stream, instead of trying to save the labour by the use of a bucket and a piece of rope. You may laugh at the old man's tedious way of doing it, but here is an expression of his mental attitude towards life, Only, this attitude of his may not be shared by ordinary persons. But, as I have said, every one of us has some philosophy or other. For instance, there are optimists, which means one kind of philosophy; again there are pessimists, which means another kind of philosophy. And just as an individual person has his own philosophy, so a nation has its own.

An implicate of national philosophy is unity. But the national unity is one thing and the racial unity is another. For the latter is a spontaneous phenomenon, while on the contrary the former means constraint and presupposes the development of a volitional power which is to form its centre.

A case in point is the United States of America. They are a national unit by virtue of the federal constitution, which was agreed upon by the founders. So, in the eyes of the Americans, nothing is more precious than this instrument. At the same time, they respect the freedom of the individual, for their national constitution is a sort of contract entered

into by individuals. And as a result of too great weight being attached to the individual, there comes self-indulgence on his part. At first, it might be a small thing, but soon it developed into part of social consciousness, giving rise to many social and political evils, such as the corruptibility of public servants. In the Japanese constitution, too, the freedom of the individual is respected; only it is kept under control by the idea of the absoluteness of the sovereignty, so that the self-seeking instinct of the individual is not so much indulged here as in America. And this is an instance showing how national philosophy works on the mentality of a people. Before the Great War, Germany was a federation of twenty-six states under the hegemony of Prussia whose king was the German emperor. But as a result of the post-war revolution, Germany is now a republic. When under the rule of the Kaiser, her people had a feeling that Germany was a power strong enough to subjugate the Continent. Though this feeling seems to have survived the change of régime, there are indications that the individual has come to the foreground in German life; and that the fundamental idea common to all the Germans as the basis of their national philosophy is undergoing a revolution. As for the United Kingdom, she is under a nominal sovereign, the parliament being invested with the highest authority; and yet it is customary for the king to appoint prime minister

of the cabinet. From a social point of view, England, Scotland, Ireland and Wales, the constituent elements of the kingdom, are each a unit having manners and customs of her own; but nevertheless they are unified as a polity. This phenomenon is an outcome of the national philosophy of the Britishers.

As has been stated above, each nation has a fundamental idea by which it is unified; and this idea is very instrumental in forming the character of the nation, just as the philosophy of an individual is conducive to the formation of his character. The race is not the only social unit that influences such process, but that artificial body which is called a nation also serves as a character-forming agent. In the future, international intercourse will grow busier and busier, with the result that the characteristics of the nations will gradually disappear and that the individual will come to possess a cosmopolitan character. But even in that case, he will not be entirely free from the influence of the nation to which he belongs.

§ 10. The Declaration of the Kingly Way and the People of Manchukuo.—It is a very interesting fact that the newly-founded Manchukuo has declared the "Kingly Way" to be the basis of her politics, for that declaration will be instrumental in the building-up of the character of the Manchurian people. To use our political jargon, government by morality, that is, by the Kingly Way, is "open-and-above-board" government;

and if the men in power carry on the affairs of state on this principle, they will be able to exert no small influence on the people. Had Mr. Pu-I declared himself for militarism, things would have been otherwise. As it is, the Manchukuo people are peaceful and reposeful under the new régime.

Well, it is no easy task to keep on the right course in practical politics. When dealing with public affairs, you sometimes find yourself at a loss how to act; in such cases, you must consider your question in all its bearings, before you can take action intelligently. In so considering the question, you must not be actuated by selfish motives. Once your impartial and unselfish attitude comes to be thoroughly understood by the people, few will be disaffected towards the steps you may take. With military government, you are not so considerate for the interests of the people: you are apt to carry on the affairs of state from selfish motives. And because the people are aware of this, they will "try to avoid the punishment, but have no sense of shame." For this reason, it is very significant that the authorities of the Manchukuo government have emphasized the Kingly Way in their Declaration. Though the foundations of the new state have been laid, the superstructure is still far from being complete. For one thing, the suppression of the mounted bandits, army deserters and other rebellious elements is no easy task for the authorities

of Manchukuo. And yet, the fact that they have decided upon such a fundamental policy promises a bright future for the thirty million citizens in Manchuria, for the ideals of their leaders will become theirs in dealing with all questions that may confront them, thus bettering and moralizing their national character.

In short, Manchukuo is happy in a national philosophy peculiar to herself. Even after Mr. Pu-I joins the family vault the thing will live on forever as a guiding principle for a people in whose interests he has declared himself for the "Kingly Way."

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